The Outlook

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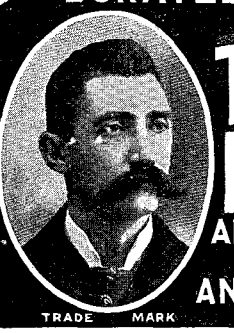

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The Outlook

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The Election in Cuba

The election in Cuba on Tuesday of last week was practically uncontested. The supporters of General Maso abstained from voting except in the two eastern provinces, Puerto Principe and Santiago. The Nationalist candidate for the Presidency, Tomas Estrada Palma, will have fifty-five votes in the electoral college; General Maso, the Democratic candidate, eight. It may be said here that, while it is unfortunate, as a matter of political theory and education, that the Board of Scrutiny was composed entirely of men who approved Señor Palma's candidacy, there is not the slightest ground for General Maso's protests on this point, for the simple reason that this Board was appointed before General Maso and his party were in the field. There has been adduced no evidence whatever of pressure or of interference on the part of the American officials in temporary charge of Cuban affairs either in influencing the selection of the Board of Scrutiny or in the election itself. Senatorial as well as Presidential electors were chosen at the polls last week, and on February 15 the former will choose four Senators for each province; the electoral vote for President and Vice-President will be cast on February 24. President Palma will take office on May 1, and soon after that date it is hoped that the governmental machinery of the new Republic will be in running order.

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The President-Elect of the New Republic

Señor Palma has the advantage of long acquaintance with American methods and ideas, for he has spent several years here as the active head of the Cuban Junta. His career has been unusually eventful and his experiences full of adventure. He fought and plotted throughout the Ten Years' War, and few men had stronger reason to hate Spanish domination and cruelty, for his mother died in a Spanish prison. Señor Palma himself suffered imprisonment for his patriotic efforts, and more than once. Nominally he has already once been President of a Cuban Republic, but of a Republic without a substantial government and with only a migratory capital. The statement given to the press by the President-elect of Cuba last week was moderate, sensible, and reasonable. He began by denying that his candidacy had been under the patronage of the United States, or that he would be under the control of the United States Government. He added:

> Of course I can never forget the debt we owe this country for helping us gain our independence. Notwithstanding, I am first of all a Cuban. No one will control me. I am free to act without fear or favor. I have made no pledges for the purpose of gaining office. The reconstruction of Cuba will devolve on all of us. We must gather about us the best element of the country, both Cubans and the Spanish residents. Cubans must forget all political differences and bear in mind that we are members of the same family, with the same interests at stake. We will safeguard and respect all foreign interests, and our motto should be, "Fairness to all." A commercial treaty with the United States is an urgent necessity. It should be effected without loss of time. With a reduction of the tariff on tobacco and sugar we will be enabled to develop our other industries.

The Platt Amendment, reasonably interpreted, Señor Palma believes will inure to the benefit of Cuba. As to the final disposition of the Isle of Pines his mind seems open to argument based on the best interests of both countries. Payment of the Cuban revolutionists for their services he thinks should not be pressed at present. The financial policy of Cuba, he sensibly urges, should be economical in every possible way.

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The Isthmian Canal Question The cable reports that the Panama Canal Company has presented officially to the President of the United States an offer by that Company of its property, based upon the valuation put upon the property by the American Isthmian Canal Commission—that is, forty millions of dollars. That this offer will be used in Congress by opponents of any canal merely to delay if not prevent action may be dismissed as improbable. Whatever individual opinions may be entertained on this subject, it is certain that there is no political opposition to the construction and ownership of an Isthmian Canal by the United States Government which is of sufficient importance to be taken account of by the public. The country has resolved upon a canal; both parties have declared their approval of this resolve; an overwhelming majority both of the Senate and the House favor it; and it is strongly urged by the Administration. The only question is, which of the two routes is preferable—the Nicaraguan or the Panama? We have heretofore stated pretty fully the arguments pro and con, and indicated that in our judgment the balance appears to be, on the whole, in favor of the Panama route; we here reprint from a letter in the "Tribune" the following summary of the arguments in favor of the Nicaraguan route:

> After the engineers have had their full say; after the railroads their final fight against Nicaragua; after the French have done their utmost to sell their enterprise, the judgment of all seafaring men, and of the navy, which has persistently urged Nicaragua for thirty years, will be taken at its full value, and that route chosen. First, because it traverses a better country, approachable through smooth seas and favoring winds; second, for the reason that the lake has an unlimited water supply, and will be the great rendezvous for our fleets; third, because freshets are impossible in the Upper San Juan Valley; and, fourth, for the most important reason that Nicaragua is the most northern and consequently interior line.

We print this simply for the information of our readers, not for the guidance of their judgment. We have heretofore stated our conviction, and we here repeat it, that the question, Which is the better route? is one not to be determined by a popular referendum, official or non-official, nor by the judgments of the press: it is one to be determined wholly for the public by the experts; and we repeat the hope which we have heretofore expressed, that the Administration will get from the Isthmian Canal Commission its judgment on the question which of the routes is better, provided the Panama property can be purchased at our own valuation, and will be not only guided but substantially governed by the answer of the Commission to that question, if it is given with anything like unanimity.

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Connecticut's Constitution The first Constitutional Convention in Connecticut since 1818, and the second in the history of the State, met in Hartford on January 1. Connecticut's original Constitution—the Fundamental Orders of 1639—had a most distinguished origin. Its father was Thomas Hooker, whether or not he actually framed and phrased it. Restive under the domination of Boston in the governing of the smaller towns of the Bay Colony, Hooker was the leader in the first general exodus to Connecticut. "The foundation of authority is laid in the free consent of the people," was the doctrine he laid down in a sermon preached in anticipation of Connecticut's original Constitutional Convention, and the principle was incorporated in the "Fundamental Orders" one hundred and thirty-five years before the Declaration of Independence. Surprisingly modern, they contained no recognition of royal authority—as, for example, did the pact signed in the cabin of the Mayflower—and no oath of allegiance to the Crown was administered to any magistrate elected under them. They exacted no test of church membership in qualification for the right of suffrage. They committed the government of the colony to a General Court consisting of the Governor and his Assistants, and of Deputies representing the towns. All were popularly elected. This simple democratic government persisted substantially a century and three-quarters, for the Royal Charter obtained in 1662 on the restoration of Charles II.—the one that tradition says was hidden from Andros in an oak—was in effect a sanction of rights already enjoyed. The Connecticut Legislature in 1776, in place of adopting a new

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Constitution, simply reaffirmed the Charter as "the form of civil government" on the "abdication" of George III. The framework of government remained unchanged well into the nineteenth century, but gradually a Federalist "machine," through an artificial system of nomination, obtained control of the election of the Assistants, while the Legislature arrogated to itself all the powers of government. To political discontent was added dissatisfaction with the claims of the established church (the Congregational) on the part of growing bodies of Episcopalians and Methodists. Under pressure of this curious double protest, half political and half theological, was convened the Convention of 1818 that framed the Constitution under which Connecticut is still governed. This Convention ended the dominance of the established church and "machine" methods in electing the Senate. The chief wrong it did not remedy was the already antiquated system of allowing no more than two representatives to any town, no matter how great its population might become.

❀

Questions under Discussion

Thus was perpetuated the anomaly, for which Connecticut is notorious, of giving New Haven, for example, with its 100,000 inhabitants, the same representation in the Legislature as the town of Union, with less than 500. It is proposed to remedy this either by a new system of town representation, based upon size, or by increasing the size of the Senate and making it again the popular body which it originally was, but which it ceased to be when Senators came to be elected to represent districts and not on a general ticket to represent the State. The other notorious Connecticut anomaly, the requirement that a candidate for Governor must receive a majority vote or else that the choice must go to the Legislature, was abolished by popular vote last fall—a vote which, rather curiously, attracted no attention. There are, however, many like abuses similarly perpetuated which the present Convention ought to reform. The most flagrant of these is the legislative custom of granting special charters to corporations and cities instead of compelling incorporation under a general law, leading in the one case to corruption and in the other to gerrymandering. Another is the election by the Legislature of the county commissioners who grant liquor licenses, the legislative vote largely relieving the commissioners of responsibility to local sentiment. Still another curious anomaly is the judicial practice of allowing a defendant in a damage suit to default and avoid a jury trial, the question of the assessment of damages going to a judge, but with the burden of proof still on the plaintiff, despite defendant's default, to establish the full amount of his claim. This privilege is largely availed of by corporations, with the result that Connecticut damage suits against the Consolidated Railroad are frequently brought in Massachusetts or Rhode Island. Other similar questions involving corporate influence are those of electing judges by popular vote instead of by the vote of the Legislature, and of curtailing the right to issue strike injunctions. The Convention itself is fairly representative of the best citizenship. Its most distinguished member is ex-Governor Andrews, of Litchfield, also the ex-Chief Justice of the Supreme Court. The 168 towns in the State have each one representative. Of these perhaps a third were elected on non-partisan tickets. Of the 168 delegates the Republicans have 121, the Democrats 44, and the Prohibitionists 2, with 1 doubtful. Classified by leading occupations, the farmers have 57 members, the lawyers 31, and the manufacturers 22. The striking preponderance of farmers is, of course, a result of the over-representation of the small towns. It may, indeed, be gratifying to find that farmers should anywhere outnumber lawyers in a political convention, but such a condition is certainly anomalous in Connecticut, where less than a fifth of the people are engaged in farming. The lawyers, indeed, have no grievance, but in a Connecticut convention in which the farming industry is entitled to 57 representatives the manufacturing industry is entitled to 133, or six times the actual representation.

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Taxation of Mortgages and Trusts

Apart from the excise question, the most important suggestions in Governor Odell's message are those which relate to the taxation of mortgages and

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trusts. As to the mortgages, he recommends a tax of one-half of one per cent. when the mortgage is recorded, and the subsequent exemption of the mortgage from taxation. This plan would be a great improvement upon the present system of taxing excessively the mortgages held by a few conscientious people and failing to tax at all the mortgages held by others. The only way to tax a mortgage is to tax it where it is recorded, and not where the owner happens to live. If he lives abroad, his property is none the less invested in the country where the mortgage is recorded, and is, in fact, a part interest in the real estate which the mortgage encumbers. But, this being true, why should both the real estate and the mortgage representing part ownership therein be taxed at full value? Plainly they should not be, and Governor Odell's suggestion that real estate be taxed at full value for the full rate, and the mortgage at full value for a light rate, is not based upon any principle. The mortgage should be treated as a part interest in the estate, and should pay the proportion of the tax which it bears to the estate's actual value. This is the system followed in California and also in England. In Massachusetts it is modified by allowing the borrower and lender to provide in their contract which shall pay the tax on the part of the property represented by the mortgage. The contract regularly provides that the borrower pay the tax, but, through the explicit exemption of the lender, the Massachusetts borrower finds it easy to get money from conscientious people at a low rate of interest. We commend this system to the attention of our legislators as more just and better for both borrowers and lenders than that proposed by Governor Odell, though we recognize that his proposal is better for all concerned than the present farcical pretense of imposing a double tax upon property burdened by mortgage. As to the taxation of trusts, the Governor's suggestion commands more complete approval. It is that the enormous investments of New York citizens in these trusts ought not to escape taxation because the trusts have been, as a rule, incorporated in New Jersey. Governor Odell recommends that New York State compel these trusts to reincorporate under its laws and pay a fair share of New York State taxation, if they would have their stock held in New York exempt from taxation in the hands of its holders.

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The New Marriage Law of New York

Marriage, as regarded by the laws of the State of New York, is simply a civil contract. Accordingly, heretofore, any evidence adequate to satisfy the court that a man and a woman had agreed to live together as man and wife constituted them man and wife; no ceremony, no solemnity of any description, was a prerequisite. This principle undoubtedly protected the woman from frauds such as have sometimes been practiced upon her in England through the impersonation of an officiating clergyman by some one not possessing that character, or by other similar deceits; on the other hand, it has undoubtedly led to other frauds; in more than one case an adventuress, after the death of a man of wealth, has claimed a part of his property on the ground that she had been married to him. We doubt whether this has ever been the case unless he had furnished some sort of basis for the claim by his misbehavior. Nevertheless, it has brought, in many cases, great distress of mind and perhaps in some cases practical pecuniary injustice upon the innocent wife and legitimate children. To prevent this, a new marriage law was passed last year by the Legislature of New York, which went into operation on the first of January. Under this law, marriage continues to be a civil contract, but it is classed with those civil contracts which require some measure of solemnity to make them legal. The marriage ceremony may still be performed by a clergyman or a magistrate, as heretofore, and is then legal and binding on both the parties; without a clergyman or magistrate, it may be entered into only by a written contract, signed and acknowledged before a notary, as conveyances of real estate are required to be signed and acknowledged. This subscription before a notary is not necessary, as we believe it is in France, to render valid the ecclesiastical marriage; it is simply provided as a substitute for it, in cases in which the parties are disinclined to any kind of public ceremonial, to guard against the sort of frauds which

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have been perpetrated on women in England, and which have formed, in some instances, material for plots in novels and plays. The law explicitly provides that no want of authority in any persons solemnizing the marriage, whether as minister, magistrate, or notary, shall invalidate the marriage, if either of the parties believe that they were legally married. The law appears to have been very carefully drawn, and it seems to us quite legitimate. That is, it seems just that a contract involving the responsiblities and obigations involved by a marriage should require not less evidence to attest it than is required in the case of a contract conveying real estate.

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A Health Officer's Record Health Commissioner Wende, of Buffalo, has been displaced to make room for a partisan appointment, but the public protest made by his fellow-citizens against his displacement should at the same time give him a National reputation and render more unpopular the party spoils doctrine to which he is a victim. For ten years he had been at the head of the Health Bureau of the city, and during this time, though himself a Democrat of the Cleveland school, he had appointed practically as many Republicans as Democrats to serve as his subordinates. The record which he made as guardian of the city's health is compactly stated in the resolutions adopted by the business men who supported the physicians of both schools in their demand for his reappointment:

> We know that during his administration of the Health Department the death-rate in Buffalo has been lowered from above 23 per thousand of population to less than 15. We know that while the city population was increased by nearly 100,000 souls between 1891 and 1900, the deaths of children were 957 less in number in the latter year than in the former. We know that these extraordinary results have attracted attention the world over; that they have been investigated by outside students of public sanitation and have been found unimpeachable, and that it is a fact now recognized by high authorities that the death-rate in Buffalo is lower than that of any other city of equal size in the world. Among the measures by which such remarkable results have been attained the following are called to mind: (1) An increase of inspections, from the average of less than 1,300 per year, which prevailed during four years before Dr. Wende took office, accomplished, not by an enlargement of the inspecting force, but by putting more activity into its work; thus reducing the average cost per inspection from $3.70 to 25 cents; (2) watchfulness of the milk supply of the city, making seizures and establishing regulations which have resulted especially in the arrest of epidemics of scarlet and typhoid fever; (3) acting outside of the city under authority from the State Board of Health, to prevent invasions of infectious disease; (4) distributing instructions in various languages on the care of children in hot weather, and of the sick; (5) establishing public baths; (6) systematically recording and indexing all complaints, allowing none to be pigeonholed, and systematically enforcing regulations against all classes, rich and poor, politically influential or otherwise, alike.

Dr. Wende would probably disclaim the position of his supporters that his activities alone were responsible for the marvelous betterment of public health here recorded. The death-rate in 1890—23 per thousand, or one death a year among every eight families—was abnormally high for a well-improved American city whose working classes live in decent comfort. In Germany, indeed, such a rate would be normal, but in this country it is rarely reached except in Southern cities, where the negro population is large. The Buffalo death-rate for 1900, on the other hand—15 per thousand, or only one death a year for every thirteen families—is so remarkably low that its maintenance year after year can hardly be anticipated. But when all these considerations are weighed, the figures still afford incontestable proof of the value of Dr. Wende's service, and also of the shame of the partisanship which secured his retirement.

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The Insecurity of Property The recent sensational declines in the market price of Copper Trust stocks and Sugar Trust stocks ought to bring home to investors the alarming insecurity of property in corporations not required to publish full reports of their operations. About one hundred million dollars have in a few months been subtracted from the selling value of the shares of these two companies, and all through these months of feverish speculation and appalling losses the ordinary man has known that he knew nothing about the real value of the securities, while a few men on the inside of the management were in a position to make fortunes by reason of their

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greater knowledge of actual conditions. We do not charge that the men on the inside have enriched themselves by taking advantage of the unfounded hopes and fears of outside investors and speculators, but the opportunity for such use of their power has been continually before the directors, and some of the stockholders who have lost are naturally seeing things in the worst possible light. The situation is one which ought to put a new force behind the movement to require publicity of accounts on the part of industrial combinations. Such publicity of accounts has hitherto been urged chiefly to protect consumers against extortion. It is hardly less important as a means of protecting investors against ruin through speculation. Indeed, there can hardly be any such thing as investment, properly so called, when the investors can learn next to nothing about the real condition of the property in which they put their money. It is all a taking of the gambler's chances, with hardly the gambler's assurance that the game is not being manipulated against him. It is one of the primary functions of government to make property secure, and this function is not discharged when great industrial combinations, whose shares are listed in the exchanges, are permitted to keep their operations secret.

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Legislation Needed The recent speech of the Italian Premier touching the attitude of this country in the matter of Federal jurisdiction over crimes against Italian subjects, and violations of rights secured to such subjects under treaties, ought to remind Congress of a duty too long neglected. The request of the Italian Government for legislation which should bring such crimes under Federal authority ought to be met by prompt legislation to that end. As matters now stand, although rights of person and of property are protected under treaties, the United States Government, in case those rights are violated, is obliged to say that it has no authority in the premises; it can pay money damages, but it cannot punish the wrongdoers. On several occasions Italian subjects have been maltreated or suffered death at the hands of American mobs, and in each case the Federal Government has been obliged to plead that it had no power to punish the offenders. The position is not a dignified or a tenable one. The Government is bound to present a united front to the world; it cannot act aggressively as a responsible Power and then, when it is called to account, take refuge behind a relationship between itself and the several States which relieves it from responsibility. If an offense is committed against American citizens in China, we insist upon dealing with the Chinese Government; we decline to deal with the Government of a province. It is illogical and inconsistent with our own policy and traditions to expect that a foreign Government will be willing to do what we are not willing to do. If we decline to admit that domestic law can come between us and a foreign power, we cannot expect any foreign power to admit that domestic law can come between it and ourselves. Under the Constitution, power is given to the General Government over all cases arising under treaties; but Congress has never taken proper action to confer upon the Federal courts the jurisdiction of cases based on the violation of treaty rights of foreigners. Two Presidents have urged the passage of such an act, but Congress has neglected to give their suggestions the force of law. The matter ought not to be postponed; it is of high importance. The present condition of things may at any time put us in a very undignified and indefensible position. The dignity of the country, the consistency of our own policy, and the rights of foreign Governments, all unite in the demand that prompt action should be taken in this matter.

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Civil War in Venezuela The difficulties, external and internal, which confront President Castro are increasing week by week. It is probable that, unless some agreement is speedily reached, the claims of German citizens will be enforced by the seizure of a Venezeulan port or some similar act. As The Outlook has already stated, such an act would not be an affront to the Monroe Doctrine; and there is much evidence that the German Government and that of the United States have exchanged notes on the subject, and that there is no possi-

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bility of discord between the two nations. As to internal disturbances, it is becoming clearer every week that the feeling against Castro as an ultra-Conservative and supporter of the extreme Clerical party is extensive; and it is indirectly supported by the Government of Colombia, which is that of a Liberal party. Now comes the news that the steamer originally called the Ban Righ and now renamed the Liberatador sailed from the island of Martinique on Thursday of last week, having on board a large cargo of munitions of war, including, it is said, millions of cartridges, several rapid-firing guns, and many rifles. The leader of this expedition, which may perhaps already have landed on the coast of Venezuela, is Señor Manuel Matos, a wealthy Liberal, who has many adherents in Venezuela. Matos is not a soldier, but he is supported by General Monagas, who is probably one of the most capable military leaders in his country, and by other soldiers of some experience and note. The Liberatador carried three hundred and fifty men, most of whom hold commissions. If the landing is effected, it is expected that a large force of revolutionists will at once gather and place themselves under the command of Señor Matos and his supporters. The Venezuelan Government has a small and weak navy, the flagship of which, we believe, is the vessel which was formerly Mr. Gould's yacht Atalanta. The Liberatador has been in part armored, and the impression is that she could hold her own in a contest with the Venezuelan vessels, if they find her. The manifesto issued by Señor Matos before his vessel sailed is, like most such documents, rhetorical and denunciatory. Those who would rejoice to see true representative government established in Venezuela would have preferred in a manifesto less of personal abuse of Castro and more definiteness in the way of promises for constitutional government. At this distance, however, it must be admitted that the revolutionists in Venezuela seem to represent the more advanced republican sentiment.

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An Intercontinental Railway The Pan-American Congress at the City of Mexico has been in session more than two months, and the first committee reports have only just been approved by the delegates. These are the reports on a Pan-American Railway and on a Pan-American Bank. The first is practically the project laid before the committee by ex-Senator Davis, the head of the United States delegation. The plan was a favorite idea of the late Secretary Blaine, and, if carried out, the road will rank with the Trans-Siberian Railway as a triumph of engineering. The cost, however, contrary to the general notion, would not be, says Mr. Davis, as great as has been the cost of the Russian enterprise, because many links of the proposed road already exist. Mr. Davis says further that the New York Central, Pennsylvania, Southern, Atchison, and the Southern, Union, and Northern Pacific systems not only have each a greater mileage than the five thousand miles necessary to secure the completion of the Pan-American Railway, but the outstanding securities of each of these systems are in excess of the $200,000,000 estimated as necessary for the construction of a road which shall link existing systems, or $40,000 a mile. The practical action necessary to be taken will be first of all to interest private and public capital in the enterprise, the latter to be in the form of pecuniary subsidy or land-grants for colonization from the Governments interested, together with a pledge from the more prosperous of them to aid in the building of the road through certain countries which, on account of financial stress, might not be able to do their share of the work unaided. Mr. Davis's report declares that the Pan-American Railway ought to connect the chief cities of Central and South America, but that if the direction of the road cannot be changed without great inconvenience, branches should be built to connect the chief cities with the main line. The Congress recommended that all the material necessary for the building and operation of the proposed road be declared free from port duties and that the railway's real and movable property be exempted from National, State, and municipal taxation. Another recommendation was to the effect that the railway be declared forever neutral, in order to assure freedom of traffic. An intercontinental railway connecting all the nations

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represented in the Congress would of course powerfully contribute to the development of the natural interests of the nations. As regards passenger traffic, this is specially realized by those delegates from South America now at the City of Mexico who have had to make the journey thither by way of Europe. An isthmian canal is assured. American commerce, comity, and civilization will in time necessitate the construction of an intercontinental railway.

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The Return of the Chinese Court

Last week the Emperor and Dowager Empress of China reached Paoting on their return journey from Singan to Peking. Though both of these personages have issued recent proclamations of various sorts, it is not difficult to see who is the real monarch. She "orders" (a word sufficiently indicating the seat of authority) the Emperor to appoint an early date for the reception of the Ministers; further, "at the command of the Empress Dowager," the Emperor issues an edict to the effect that, as she once enjoyed a visit from the ladies of the Legations—an unprecedented distinction—she would take an early opportunity again to receive them. As a special mark of approval she now offers to them a booth outside of the principal gate of Peking, from which point they may see the procession of the Court as it enters the capital. Furthermore, two buildings on the principal street in the line of march have been provided, from which the members of the Legations will be permitted to behold the Court's entry. These are the first opportunities ever afforded to foreigners to witness an Imperial procession. In consideration of the recent tragic events, however, the foreign Ministers have decided not to accept the invitation, a decision strengthened by the fact that a majority of the Ministers have not yet presented their credentials. On the eve of the Court's return, the appearance of Peking has been gaudily transformed. Palaces, pagodas, and temples have been repaired in shining yellow tile, the city gates have been gilded, and the city walls hung with vivid crimson. The streets are filled with thousands of newly uniformed soldiers and with richly robed mandarins from all parts of the Empire. The Dowager's orders on their face indicate an amicable spirit toward foreigners; but there is not the slightest reason for thinking that she is really less hostile than when she promoted the Boxer movement for their destruction. In other words, the Chinese problem is not solved, and the only progress toward its settlement consists in the fact that China has learned that foreigners cannot be massacred with impunity.

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Religion in Russia

It is difficult for democratic Americans to appreciate conditions in autocratic Russia, where paternalism seems still to have sway as in no other land. In no department of Russian life is paternalism more evident than in that of religion. Any departures by conversion from the Orthodox Russo-Greek Church—the State Church—have long been considered not only a menace to that Church, but also to the Russian Government itself. Hence for a long time little discussion was allowed on liberty of conscience; in fact, freedom of discussion on any theme was regarded as revolutionary. But the sects grew. In order to check them the Government decreed that Roman Catholics, Protestants, Jews, Muslims, and even the "heathen" might practice the ritual of their own religions, on one condition—every man must worship in accordance with the faith of his fathers. There must be no proselytizing except into the State Church. It would gladly accept into its fold people of any faith; any other change was prohibited under severe penalties. It is interesting to note that by the recent revision of the Russian criminal code these penalties have been made less severe. In commenting on the change, one of the principal newspapers of Russia, the "Novoye Vremya," undoubtedly reflects the opinion of many sincere Orthodox folk when it says: "What would become of Russia if she allowed the open propaganda of Roman Catholicism, Protestantism, or Judaism? Is our priesthood prepared for a successful struggle against the astute Jesuits, or the indomitable Jew? . . . Exactly as young nations protect their industries from a flood of foreign goods, so until Russia reaches a high

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degree of intellectual development our Government must protect the element of nationality, and attacks upon the national religion are attacks upon our nationality." The "Novoye Vremya" probably thinks that under the cloak of religion attempts would be made to antagonize Russian rule. The fact that Russian sectarians are not only devout men but also good citizens is the best answer. This is recognized in the lessening of the limitations upon religious toleration, and is an indication of a greater change which we hope is not far off—the removal of all laws prohibiting the propaganda of dissent and the attempt to induce men to accept another form of religion than that professed by their fathers. Freedom of worship must ultimately be followed by freedom of conscience.

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The Episcopal Bible

Not a new Bible in the general acceptation of the term, but an old Bible annotated with new marginal readings, is the result of the appointment six years ago by the Protestant Episcopal General Convention of a Commission of five bishops and five presbyters to prepare fresh readings for the King James's Version (published 1611). The object was to procure a version up to the latest standard of modern scholarship, without disregarding any distinctive features and making only really needful changes. The Convention opposed the adoption of the English revised version in its entirety, because of (1) familiarity with the older version, (2) an apparently needless sacrifice in the revision, and (3) questions of textual criticism. The Convention proposed, none the less, to clear obscurities and to correct inaccuracies. Last August the American Revised Version was published, and in October, at the Convention at San Francisco, the Episcopal Commission presented its report and recommendations. The latter were authorized for use at the discretion of any Episcopal clergyman in reading the Church Lessons so far as the suggested alternative readings and renderings were identical with those of the King James's Version, of the English or American Revised Versions or their margins. Some suggestions made by the Commission were not supported by one or another of these authorities, and hence were authorized to be printed in an appendix. The principal reason for this limitation was that the Convention did not wish to have a Bible regarded as distinctly the Episcopalians' Bible; in other words, a book the readings of which had not received support in larger and more representative commissions. The new Bible follows closely the American Revision, and has been in process of completion by the Committee on Marginal Readings which has been sitting of late at the Episcopal General Seminary in New York City. The members of the Committee present were the Bishops of New Hampshire, Vermont, Pittsburg, and Kentucky, and the Rev. Drs. Binney, Body, Carey, and Packard. The use of the new Bible is not obligatory; it is only permissive.

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Christian Unity in Japan and China

A little over a year ago a largely attended Conference of Protestant missionaries took place at Tokyo, the capital of Japan. The spirit of union was strong. By a unanimous vote the Conference declared its belief that "all who are with Christ in faith are one body." Two practical results of this co-operation among the denominations are now evident in the preparation of (1) a common hymnal and (2) a common series of Sunday-school lesson helps. At the instance of the Episcopal Church Missionary Society a second convention was held some time since at Hakodate in northern Japan. It differed from the Tokyo Conference in the praiseworthy inclusion of native as well as foreign workers; all were on an equal footing. Eighty Episcopalian, Congregationalist, Presbyterian, and Methodist delegates were present. The result was a deepening of interdenominational comity and a practical economy in missionary operations. The next Conference will occur at Sapporo. In China a notable meeting has just taken place under the auspices of the Young Men's Christian Association at the classic city of Nanking. Practically every missionary society engaged in educational work in the Empire was represented. Fifteen different denominations sent a hundred and seventy voting delegates; in addition, about five hundred pastors, students, and laymen were in attendance. The object of the Convention was to

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discuss the problems involved in winning the young men of China to Christianity. This Convention was remarkable not only as an example of Christian unity, but in bringing together the best Christian thought of the Chinese.

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Slavery in Africa The completion by the British of the Uganda railway a fortnight since affords another great opportunity not only for African trade but for African civilization. Livingstone once said truly that only the railway could deal the death-blow to slavery. The new road will be a powerful agent to this end, although slavery is perhaps not so much a curse in the country traversed as it is further south. The road is nearly six hundred miles long, and connects Mombasa on the east coast with Lake Victoria Nyanza. The completion of the road will also hasten the completion of the Nile irrigation works under British supervision, and will in general consolidate British interests in eastern and central Africa, to the great advantage of general commerce and civilization. On the west coast Germany's action in decreeing the gradual abolishment of slavery has met with universal applause. Germany's aim is not merely to extinguish slave-raiding but to put down domestic slavery itself. A beginning is now being made by requiring masters to give to all bondmen one-third of their time in which to work for themselves, by compelling masters to care for slaves in illness and old age, and by enabling the slaves themselves to purchase their freedom.

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The Broadway Tabernacle The Outlook has already chronicled the sale of the Broadway Tabernacle property at Broadway and Thirty-fourth Street, New York City. Last week the trustees of the church used $450,000 of the $1,300,000 received for the old property in purchasing a new site at the northeast corner of Broadway and Fifty-sixth Street. Just how much will be spent on the building of a new and commodious church and parish-house is not yet decided, but their erection will be begun as soon as possible, as the old Tabernacle must be given up to its new owners by May 1, and a temporary place of worship provided until the new church is completed. On the old site and adjoining property a twenty-story hotel will be erected. With the liberal balance at its command the third Broadway Tabernacle should become an endowed church. Its new location, like its old, represents a great center of population. Good transit facilities will serve a congregation which has never been local but which comes from all parts of the metropolis. This or some other church may one day realize the hope of many Congregationalists to have an institutional church administered on cathedral lines.——On Sunday of this week another event of interest to New York City Congregationalists took place. The opening services of the Manhattan Congregational Church were held at the new church edifice, Broadway and Seventy-sixth Street. It was stated that all of the money had been provided to pay for the church except five thousand dollars, but subscriptions in a half-hour covered this amount also. The church thus starts without the incubus of any debt.

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Probation in New York The new probation law has now been three months in legal effect in New York, but it is not yet fully and fairly at work. Some of the judges have applied the law with intelligence and earnestness. Judge Foster, of the Court of General Sessions, has committed two hundred and thirty-one cases for investigation to Mr. D. E. Kimball, the agent of the Prison Association, and those placed on probation are in the custody of that Association. Judge Jerome, of the Court of Special Sessions, has placed many youthful offenders under the care of Mr. Willard. Justice Deuell, President of the Board of City Magistrates, has had excellent success with a carefully selected policeman detailed as probation officer. Justice Cornell has appointed an agent of the University Settlement; and three women, appointed from the Charity Organization Society, the College Settlement for Women, and the Salvation Army, are working in the police courts. The judges named have shown much wisdom in the selection of their probation officers, which is one of the most important elements in the success of the law. The indifference of other

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judges, some of whom have complied with the mandatory features of the law by making merely nominal appointments, may be explained from the fact that they are not familiar with the remarkably unanimous testimony which the judges of Massachusetts have given as to the success of the law in that State, where it has long since passed the experimental stage. Within the past ten years about forty thousand arrested persons have been put on probation in Massachusetts with excellent results. It is thirty years since the experiment was first tried in Boston under a volunteer system. In 1878 it was made official; thirteen years later it was made mandatory. Now the State has seventy probation officers, fifteen of them in the city of Boston, eight in the Municipal Court, six of them men and two women. The latter have charge of the girls and women who are arrested. They must be prepared to give the judge information upon which he can base a decision as to the wisdom of placing offenders on probation. Juveniles are tried every day at a special hour when adults, except those directly interested, are excluded. There is great advantage in the prompt disposition of children's cases. They are not even placed in institutions, much less in jail; but their cases are disposed of at once, and they either go out on probation or are sent to industrial schools. Women placed on probation are visited by the probation officers in their homes, taught domestic occupations, and advised about their children. Thirty per cent. of the women arrested and put on probation since 1896 have never been rearrested. Massachusetts has the advantage of paid probation officers; New York has had to begin with unpaid officers. But the success of the law in a few courts in the State has furnished an object-lesson for the rest.

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Civic Problems and the St. Louis World's Fair

The suggestion has been made that the St. Louis World's Fair should incorporate an interesting feature relating to the solution of municipal problems. This proposed feature has been called "a model city," and it has been widely and favorably commented upon by the press. As a matter of fact, as we learn from the original promoters of the idea—the Municipal Art Society of New York—there has been no intention of exhibiting a small model city in miniature. The endeavor has been rather to have incorporated, as a part of the general outline and effect of the grounds and group of Fair buildings themselves, certain model methods and features of what is considered the best practice in municipal matters at the present time. These methods and features will include, besides a municipal art exhibit, the installation of working parts of the Exposition itself which have any relation to civic affairs, as working municipal models. The Administration Building of the Fair is to have grouped about it certain service buildings, such as the Post-Office, Hospital, Library, etc., so that, in reality, it becomes an ideal arrangement for the common center of an up-to-date municipality, as it will necessarily be in effect. Working from this common center, the various details of municipal construction can be carried on and the best practice incorporated without any additional cost. The streets, for example, which lead from and surround the Administration Buildings could be paved with the various kinds of permanent pavements, including some of the simpler forms. The curbing, sidewalks, street lamps, street signs, and the like could here be treated in a model form. The World's Fair held at Chicago in 1893 gave an impetus to the commercial and artistic affairs of the United States such as it had never received before. Its value as a promoter of high ideals in industrial circles was very great. The St. Louis World's Fair officials, in adding the municipal feature, will give an object-lesson of practical value to officials and others in more than ten thousand incorporated places in the United States. Mr. Howard J. Rogers, Chief of the Departments of Education and Social Economy, lately came on to New York to meet the Committee of Five, consisting of Mr. Charles C. Height, Chairman, Hon. John De Witt Warner, Mr. Charles R. Lamb, Mr. Albert Kelsey, of Philadelphia, and Mr. William S. Crandall, Secretary, and consult with its members about the development of the idea. It was shown how easily the street-cleaning force, fire and police departments, refuse collection and

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disposal, sewerage system, water purification, and many other practical features, all of which will be absolute necessities to the successful running of the Fair, could be made models of their kind, and at the same time enhance the value of the Exposition itself. As a result of this conference with Mr. Rogers, the Committee will at once meet ex-Governor Francis, the President of the Louisiana Purchase Exposition Company, in St. Louis, to settle upon definite plans for carrying out the idea.

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The Comparative Literature Society

The Comparative Literature Society is the first of its name in the United States. It is a corporation founded under the laws of the State of New York for the purpose of "deepening the understanding of what has already been accomplished in literature, and stimulating to higher literary production." The Society rests its entire work on the recommendation of the essential unity of all literature. It rightly affirms that the truths which literature interprets can be known only by the supreme literary monuments. The President and Vice-President of the Society are Professors Charles Sprague Smith and Edward Howard Griggs; the Advisory Council consists of Colonel T. W. Higginson, Messrs. W. D. Howells, N. H. Furniss, and R. H. Stoddard. The seventh season of the Society's lectures (January to May, 1902) is now opening, and will comprise four courses. Two courses will be given in the Chapter Room of the Carnegie Building, Fifty-seventh Street and Seventh Avenue. The first will be by Mr. Hamilton Wright Mabie, on "American Poetry;" his subjects include "Poets of New England," "Edgar Allan Poe," "Southern Poets," "The Middle Period," "Poetry of To-Day," and "Significance of American Poetry." The second will be by Professor Griggs, on "The Study of Literature;" his subjects include "Thought, Feeling, and Imagination," "The Study of Literary Art," "Primitive and Popular Poetry," and "The Content of Literature," to be followed by a lecture on "The Form in Literature" as an expression of historical forces. The other two courses will be given in the Hall of the Genealogical and Biographical Society, 226 West Fifty-eighth Street. The first course will be given by Professor Krowl, of the College of the City of New York, on "The Elizabethan Drama," and the second by Professor Smith, on "The Drama of Spain as an Expression of the Life of the Spanish People."

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The Excise Question

We print in another column so much of Governor Odell's message as discusses the excise question in the State of New York. Mr. Odell is not only the Governor of the State, he is also the recognized head of the Republican party in the State; it is quite evident that he has not attempted in this matter to create public sentiment or even to lead it, but only to ascertain what it is and to reflect it. His message on this subject, therefore, may probably be regarded as the official answer of the Republican party of the State to the demand for a modification of the excise laws in their application to the cities of the State of the first size. That answer may be summarized as follows:

First: The Legislature ought not to allow the saloons to be opened on Sunday. Second: It ought not to allow the cities to vote on the question whether such opening shall be allowed unless first the question is submitted to all the people of the State. Third: If the cities desire, the present local option, which permits rural communities to vote against licensing any saloons, should be extended to them; that it was not extended to them when the present law was passed was due to the opposition of their own representatives.

The first of these statements is sound; the second unsound; the third rests upon a misapprehension as to the public sentiment in the cities.

The first principle is sound. The Legislature ought not to enact a law providing for open saloons in the great cities on Sunday, because the effect of this law would be to impose an open saloon on some communities which do not desire it, and which have a right to protect themselves against it.

The second principle is unsound. The cities should be allowed to determine

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for themselves whether saloons shall be kept open on either week-day or Sunday. Their right to determine for themselves the question whether the saloons shall be open on week-days is conceded by the Governor. It is given by the law to the rural populations, and there is no just reason why it should not be given to the municipal populations. The average voting population of a rural township is 2,500; the average voting population of an election district in New York City is 3,000; there is no reason why the three thousand in an election district should not have as much right to close the saloon as the twenty-five hundred in a rural district. It there is any reason, we should like to see it stated. If the representatives of the cities have told the Legislature that the cities do not wish this right, they have misrepresented the cities. We are quite sure that the city of New York would vote by an overwhelming majority that it desires local option on this subject.

Is there any reason why local option in the cities should not be extended to the question of selling on Sunday as well as selling on week-days? To answer this question one must consider the object of Sunday legislation. That object is not to impose upon one portion of the population the ideas of Sunday which are entertained by another portion of the population. It is not to keep one portion of the population from doing on Sunday what is repugnant or distasteful to another portion of the population. Those who desire to have Sunday for a day of quiet and rest have a right to have this desire respected, and such legislation enacted and enforced as will secure for them quiet and restful Sundays. More than this they have no right to demand. An open saloon in New York City does nothing to disturb the quiet and restfulness of Sunday in Herkimer County. It may be repugnant and distasteful to the people in Herkimer County, but it is not injurious to them; and the people of the city are better judges than the people of Herkimer County as to what is repugnant, distasteful, or injurious to the people of the city.

In a heterogeneous population like our own, where what is distasteful and repugnant to one portion of the community is attractive to another portion, and in a democratic community like our own, in which the practical effectiveness of any law depends upon the local sentiment where the law operates, State legislation should deal only with those broad and general principles which conserve the rights of the whole State. Especially in matters that are dependent in whole or in part upon religious principles or prejudices, or upon traditional customs and conventions, one part of the State should not impose its religious ideas or traditions on another part of the State. For this reason we believe that the city of New York ought to be left free to determine for itself by wards or election districts, preferably by election districts, whether the saloons should be open or closed on Sunday, as well as the question whether they should be allowed on a week-day. In point of fact, the saloons are now legally open on Sunday, for any saloon which is able to pay the bill can take out a hotel license, and any hotel can sell on Sunday. Sunday local option extended to the cities would make it possible to close the saloons on Sunday, and, it is almost certain, would in fact close the saloons in considerable sections of the greater cities on Sunday. We do not wish to see open saloons on Sunday; but we wish to see the people who would be injured or who think they would be advantaged by the open saloon determine for themselves the question whether the saloons shall be open or not. This is desirable because this is right.

We presume, however, that the message of Governor Odell must be taken as notice that local option will not be extended by the present Legislature to the municipalities; that they will neither be given the right to close the saloons on week-days nor open them on Sundays. Assuming that this is true, and that the conditions of the past continue in the future, what is the duty of the municipal authorities? This is a difficult question to answer. The old aphorism that the way to secure the repeal of a bad law is to enforce it does not apply when one set of people enact the law and another set of people enforce it. Under the present system the rural communities enact the excise law for the people of New York, and the municipal community elects the officers to execute it. If that law is

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executed strictly, the experience of the past has made it absolutely certain that the people will turn them out of office and elect other officers who will not enforce it strictly. It is also certain that in the meantime, under the Raines Law, so-called "hotels" will sell freely on Sunday, and the liquor-selling will not only be accompanied by but will promote other vices which are far worse than drinking or even drunkenness. Have the municipal authorities any discretion under these circumstances? May they enforce the law in such a measure and to such an extent as will, on the one hand, be supported by the public sentiment of the city, and, on the other hand, will secure the largest practicable measure of order and morality? Or must they enforce the law strictly, regardless of consequences?

The first Sunday under the new administration indicates what is the practical answer of the new municipal government to this question. The New York "Times" thus reports the methods and extent of the law enforcement:

> Notorious resorts and those that harbor the disorderly and the vicious were strictly closed at midnight on Saturday night, and were not opened during the day. The ordinary saloons, in which there was no disorder, and which gave rise to no obvious nuisance, were not disturbed in such sales as they may have made to customers coming to them through the side door. No effort appears to have been made by the police to detect the violation of the law forbidding the sale of liquor where the requirements as to the closing of the front doors and the drawing down of the shades were observed.

No doubt this represents a condition of government which is far from ideal. The ideal condition would be a practicable law efficiently enforced. But with the law what it is and the public sentiment of the city what it is, it appears to The Outlook that the action of the municipal government is justified. It recognizes the public sentiment of the city, and it does so in the only practicable or rational method, namely, by recognizing the distinction between vice and crime. By vice we here mean a violation of the moral code the direct injurious effects of which fall exclusively on the wrongdoer; by crime we mean a violation of the moral code the direct injurious effects of which fall in considerable measure upon others. It is the business of the law to prevent crime, but in general to prevent vice only when it becomes criminal—that is, when the direct injurious effects of it fall in appreciable measure upon others than the wrongdoer. This is not because crime is worse than vice; some vices are worse than some crimes. But it is the function of society, speaking broadly, to protect man from the wrongdoing of his neighbor, not to protect him from the consequences of his own wrongdoing. The law cannot always sharply recognize this distinction, because the injurious effects of the vice may sometimes fall upon the innocent and sometimes not. If a man gets intoxicated at his home, he does, relatively speaking, little injury to the community outside his family, and the attitude of the law is in the main confined to the protection of his family. If he gets intoxicated in the saloon and goes reeling and boisterous along the street, or crazily running amuck upon it, his vice becomes crime, because he is now injuring others quite as much or possibly even more than himself. The discrimination between the drunkenness which is an injury to others and the drunkenness which is an injury only to one's self cannot be exactly defined by statute; it must necessarily be left in considerable measure to the discretion of those to whom the enforcement of the law is intrusted.

The municipal authorities in New York, in their enforcement of the law, seem to have accepted this principle, though it is much easier to state the principle academically than to apply it practically. It involves promptly closing any saloons which produce disorder on Sunday, or which keep their doors open so as to be on the one hand a public offense and on the other hand a public enticement. It does not require the arrest of the saloonkeeper whose saloon is conducted in such a manner as to be no disturbance to the public, whose front door is not open, whose saloon is not illuminated, whose business, in brief, is neither an interference with the Sunday quiet of the neighborhood nor an offense to the passer-by.

It is possible that under such a system there will still be some blackmail, but the indications are that the blackmail has been exacted by the superior rather than by the subordinate officers, and if exactions by the superior officers cease, and any discovered exactions by minor offi-

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cers are promptly and severely punished, blackmail will certainly be reduced to a minimum, if it does not disappear altogether. This plan will give a quiet Sunday. It will reduce to a minimum interference with personal tastes and habits. It will lessen the temptation to open houses of ill fame under the name of hotels. In short, it will do all that the executive officers of the city can do, in the absence of co-operation from the Legislature of the State, to secure such just and rational legal action as will accord with existing local sentiment, and will make possible other civic and political reforms which are quite as important as the temperance reform; and it will open the way to a hopeful agitation for a more intelligent and a higher moral sentiment respecting municipal affairs than now exists.

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The Last Judgment

Slowly and painlessly consciousness returned. He looked about him and remembered. It seemed but a moment, and yet the life he had lived on earth was as far from him as if he had died a century ago. In the stillness and the measureless quiet which enfolded him after those last agonizing hours he knew that he had already entered into rest. So deep was the peace which fell softly as if from the vast heights above him that he felt no curiosity and was without fear. He was in a new life and he must find his place in it, but he was content to wait; and while he waited his thought went swiftly back to the days when, a little child, he looked up at the sky and wondered if the stars were the lights in the streets of heaven. One by one the years rose out of the depths of his memory and he recalled, step by step, all the way he had come: childhood, youth, manhood, and age. He read with deepening interest the story of his life—all his thoughts, his words, the things he had done and left undone. And as he read he knew what was good and what was ill; everything was clear, not only in the unbroken record of what he had been, but in a sudden perception of what he was. At last he knew himself. And while he pondered one stood beside him, grave and calm and sweet with the purity that is perfect strength. Into the face which turned toward him, touched with the light of immortal joy, he looked up and asked, "When shall I be judged?"

And the answer came: "You have judged yourself. You may go where you will."

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Two Temperance Experiments

The two articles in this week's issue, the one by George Kennan on Russian Liquor Reform, the other by the Rev. A. P. Doyle, of the Paulist Fathers, on The Rescue of a Neighborhood, indicate—we do not say demonstrate—certain conclusions which are worth remembering by all who are interested in temperance reform in America and in the rescue of their own neighborhoods.

I. Mr. Kennan's figures indicate the enormous profits of the liquor traffic. The Russian Government has in one year made enough out of the liquor sales to pay all expenses of the sales and all the expense of constructing the necessary equipment for the business, and leave a handsome profit. This does not indicate that it would be wise for a democratic government like ours to go into the liquor business; we think it would be very unwise. But it does indicate the profits which the people are paying to those who are carrying on the business; and perhaps the legitimacy of levying a much higher tax on the business than is now levied.

II. The results of the Russian experiment indicate that there is no true reform in a law prohibiting the sale of liquor to be drunk on the premises and requiring all buyers of liquors to buy it in the bottle and carry it away. In other words, it indicates that nothing would be gained by closing the saloon and substituting the grocery. Whatever evils there may be in the "poor man's club" are not to be cured by turning the poor man into the street. As to his going home with his beverage—in this country as well as in Russia many a man has no home where he can enjoy social life; he has only a sleeping and eating place. The true home is the ideal center of social life; but where the economic conditions are such that no true home and therefore no ideal center of social life is possible for certain classes

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nothing is gained by depriving them of the substitute furnished by the saloon and driving them to find their social gathering-place on the street corners. Mr. Kennan is clearly right in saying that "economic reform must accompany temperance reform if the latter is to be permanently successful."

III. The sums derived from the government by its taxation of the liquor traffic might well be spent, in whole or in part, in American cities as they are in Russian cities, in providing places for social gatherings and entertainments free from the objectionable features of the saloons. As our readers know, some of the constructive temperance reformers, those who put more faith in provision of good than in prohibition of evil, and whose motto in all reform is, Overcome evil with good, are urging the utilization of the idle school-houses at night for clubs for the parents. This plan presents some difficulties; but "where there's a will there's a way." And the Russian experiment indicates—again we say does not demonstrate—the value and the practicability of this experiment, wherever it is wisely and efficiently carried out, and also a source—namely, the revenues derived from the liquor traffic—whence income from the experiment might be obtained.

IV. Father Doyle's paper indicates both the practicability of measures for the enforcement of the law against open, flagrant, and contaminating vice, and what such measures, to be efficient, involve. They involve, first, a vigorous effort by the Church, not in direct attack on saloons or even on intemperance, but in profoundly religious endeavors "so to purify the heart that the hatred of vice and the avoidance of its occasions would follow as a necessary consequence." They involve, secondly, a direct appeal to the authorities, in the faith that the authorities are amenable to such an appeal, to execute the will of the neighborhood as it has been already aroused against vice and its occasions. The movement of the Paulist Fathers depended neither on public opinion without law nor on law without public opinion; it aroused public opinion to demand and sustain the enforcement of law. The rescue of the neighborhood resulted, although the city was under a Tammany administration which in other localities was supposed, and with good reason, to be in undisguised alliance with vice and crime.

With these suggestions as to the lessons to be derived from these two dramatic chapters of life-experience, we recommend them to the careful and reflective consideration of all our readers.

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Ignorant and Unconscious

When Christ walked the roads of Judea and spoke in the little towns, there were many who would have been impressed by his marvelous personality and by the beauty of his thought and spirit if they had stopped to listen; but they were full of other interests, pressed by business of every kind, eager, anxious, and preoccupied. They may have looked for a moment and received a fleeting impression of something unusual and heavenly, and gone on their way to their appointed destinations, unaware that they had passed by the divinest man who has appeared in the world, and unconsciously rejected the greatest of all gifts bestowed upon men. What was true in the time of Christ is equally true to-day. The world is full of those who need his wisdom, who would be comforted by his consolation, who would be strengthened by his strength, and who would find refuge from their sin and their despair in his forgiveness; but they have never taken time to look him in the face, or hear what he has to say. In a recent article on Jean d'Arc by Francis Coppée, the eminent French poet and dramatist, there is a bit of autobiography which sheds light on the failure of a multitude of men and women to receive that which Christ came to offer:

> There was a time when I should have scornfully shrugged my shoulders at the mention of miracles. Yet, if there be an Almighty Being, the Maker of all things visible and invisible, He must be superior to all those laws which He has Himself impressed upon His work; and therefore no miracle can be impossible to Him. To-day I am no longer arrogant enough to overlook this obvious truth. A time came when I lay on what seemed likely to become my death-bed. I looked into the grave; and I felt the craving for immortality. Then I set myself to read the Gospels once again. I read them as they ought to be read—with a simple, open heart—and in every page, in every word of that sublime story, I saw truth shine. And consequently I now believe firmly

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in all the Gospel miracles, chronicled as they are, by the Evangelists, with a clearness and a minuteness of detail which afford the most evident proof of truthfulness. Yes, Jesus did give sight to the blind and life to the dead. As he passed on his brief journey through this world he scattered these blessings by the way to show that he was indeed the Son of God. Thus did he found the religion which during nineteen centuries has given peace to all men of good will. The faith in him which I have now attained I hope henceforward to keep, and to see it constantly and steadily strengthening unto my life's end.

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The Hidden Presence

To say that God is everywhere is not the same as to say that I see God wherever I go. The first is an intellectual theory; the second is a vital experience. It is conceivable that God might be everywhere and yet the soul not see him wherever it should go; it is conceivable that the soul should see God wherever it should go and yet God not be everywhere. The theological doctrine of the omnipresence of God has grown out of the spiritual experience of companionship with God, but the two are not identical. The one is a deduction of the philosophers, the other is an experience of the devout. It is this last on which the sacred writers lay stress in the Bible. They are not framers of a theory; they are narrators of an experience:

If I ascend up into heaven, thou art there;
If I make my bed in Sheol, behold, thou art there.

If I take the wings of the morning,
And dwell in the uttermost parts of the sea;

Even there shall thy hand lead me,
And thy right hand shall hold me.

If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;

Even the darkness hideth not from Thee,
But the night shineth as the day:
The darkness and the light are both alike to Thee.

This is not a philosopher's statement of a theory; it is a poet's statement of a fact. He tells what he has seen—God in every varying experience of life: in his hours of exaltation and in his hours of depression; in his home-staying and in his flights of imagination; in the daytime and in the night season.

We find God everywhere if we take God with us; not otherwise. It is sometimes said that the devout soul does not really see God in nature, he only imagines Him there; he reads Him into nature. In the same sense the artist reads into nature beauty, and the poet truth. Nature reflects back to them what they bring to nature. The artistic in nature is discovered only by the artistic in man; the divine in nature is perceived only by the divine in man. The man of vision does not see what does not exist; he does not create, he perceives. But the blind man does not see what does exist; he does not see it because he cannot; for as only the spirit of the artist within can see beauty without, so only the spirit of the divine within can see God without. That is what Christ means when he says, Blessed are the pure in heart, for they shall see God. The muddy pool does not reflect the stars. We discern so much of God in nature and in life as we have of God within us wherewith to discern—no more, no less.

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The Spectator

It is very perplexing to know what to do when the servants of other people at whose houses we are guests are not exactly what they should be. It is a well-settled principle of law that the master is responsible for the acts of the servant; but this principle refers to material things alone, and cannot be stretched to cover those relating to courtesy. And yet the first impulse when we have been treated discourteously by a servant is to hold the master or mistress responsible, at least in our minds. In public places, hotels and restaurants and such, we do not hesitate to fix this responsibility, and the principals in such places are glad to be informed of any shortcomings. But in private houses it seems to be a matter of very nice delicacy, and the Spectator has not been able to determine in his own mind, even after much pondering and experience, what should be done as a general thing. He knows that when he is invited to visit a house it is because his host wishes to be agreeable and kind and afford his guest pleasure. It therefore follows that, if any of the servants are rude, the rudeness is not a reflection of his host, but comes from the servant

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alone. It is most unfair, therefore, to hold the host responsible, and probably would be disagreeable to call his attention to it. The temptation, however, is sometimes very great, and sometimes, too, it seems a duty to speak. But oftener, perhaps, it is best to be silent and manage each case in the easiest way possible. Last winter the Spectator went into an afternoon reception, having only a few minutes to stay. The door was opened by a footman, and the butler was also just inside the door. The Spectator took off his overcoat and hung it on a hat-rack in the hall. The butler, with aggressive positiveness, interfered. "You cannot leave that there. You must take it upstairs," he said. "You take it upstairs," the Spectator said, putting the coat into the butler's arms. Then he went into the drawing-room and stayed the very brief time he had intended. Returning, he found the butler still holding his coat, his manner quite changed, for now he was as meek as that meek Moses of whom we have heard.

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Severity towards servants is not natural to Americans. We prefer to treat them as though they were human men and women and not merely as automatons to wait and serve. In England, however, the latter is the method, and the Spectator was once expostulated with for saying "*Good-morning*" to a servant in pleasant greeting when he came downstairs. "You must take no notice of them, any more than you would of the furniture," he was told; "they will not understand it and will presume upon it." But the Spectator could not get rid of the polite habits of a lifetime for use on a short visit, and he never knew that he was more poorly served for being polite and considerate. Surely that is not the case in America, except in rare instances where servants have been trained in Europe and come to America with the notion that in this land of the free, all being equal, each person is as free as he chooses to be, as rude and familiar as his nature prompts him. On board ship and in the army, where safety, security, and efficiency depend on discipline, the distance which repels familiarity has been found to be absolutely necessary. And it may be that in the household this is equally so. The negro servants, used almost exclusively in the South, are an exception to this rule, however good it may be with other serving classes. Negroes, when unspoiled by mistaken notions as to social equality, are very affectionate and very like tractable children. They readily come to regard themselves as members of a family in which they serve, and very rarely indeed presume to be familiar, even though treated with most considerate kindness and even affection. But those not reared with negroes and thoroughly understanding them do not find it easy to be familiar and still be distant. That is one reason, the Spectator thinks, why negroes make such very poor servitors in the North. They are not in a congenial environment, and sometimes, like the transplanted foreign servants, are victims of false notions as to their status. The Southerner, however, accustomed to the kindly interest of black servitors, is very apt to get into trouble with white servants, who cannot stand to be treated at all in the same way.

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This is a diversion, however, from the Spectator's first purpose, which had to do with the social responsibility of masters for servants. Here is a case. The Spectator during one season called very often at a house where the door was opened by a most civil serving-woman. Before going up to the sitting-room he would hang his overcoat on the hat-rack in the lower hall. In the winter-time the Spectator usually keeps some small change in a small pocket in his overcoat to be handy for car-fares. On several occasions after visiting this house he found on his homeward journey that there was no change in his overcoat pocket. Soon he noticed that it was a rule, for before entering the house he made sure that the pocket was not empty. It was always empty, however, when he left. What should he do? If he spoke to the mistress, he knew she would be most uncomfortable. Further, he knew that the servant who had easy access to his coat was regarded in the household as invaluable. "If she steals from me," said the Spectator to himself, "she steals also from her mistress." But he had only his suspicions and decided to hold

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his peace, though he was very careful not to leave any more money in his change pocket. It was not long before the serving-woman was missing, and the mistress said regretfully, when asked about it, that she had been compelled to part with Mary, who had been robbing them right and left for years. "She was a treasure, however," the lady added, "and I was sorry to discover that she was dishonest." So the Spectator was glad that he was not mixed up in the discovery.

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Indeed, one cannot be at all sure of being thanked for assisting in the disruption of an easily running household. We all remember how uncomfortable the doughty Major Pendennis was when he was obliged to get rid of the efficient but rascally Morgan. Not all of us want to know too much about those who are useful to us. There is a certain wealthy gentleman in New York who makes himself very comfortable in a house near Fifth Avenue, even though he is a bachelor and blessed with neither wife nor children. For years he had a valet who ministered to every want, knowing his master's needs as though they were his own. The bachelor's brother paid a long visit to his house, and was not slow in learning that the valet was appropriating whatever his master was not likely to miss. Pickings of such a nature in a large and liberal household are likely to be valuable to him who knows how to dispose of them and comparatively valueless to the owner, whose rooms unused things cumber uncomfortably. Now the visiting brother, when he was pretty sure the valet was not an honest custodian of his brother's belongings, set a trap and gained convincing proof. This he put before the bachelor brother. "Plague take you, Sam," the robbed one protested, "I wish to gracious you had left this thing alone. I have suspected for ten years that Anderson robbed me, but I purposely never tried to catch him. I did not want to know. He makes me more comfortable than any one else could, and I did not want to know about his stealings. Now that I do know I shall have to dismiss him, and probably get another man who will steal quite as much and not serve me half as well. It is better not to know too much." The fraternal Sherlock Holmes got no thanks for his detective service, even though the bachelor brother's cynical sentiments were not commendable.

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In the servants' quarters of an establishment there is very often an unformulated code of ethics on the live and let live principle that obtains in Tammany Hall. This code forbids that one servant shall inform on a fellow. It is pretty hard on one who is honest, and the Spectator is glad to say that he not only believes but knows that the majority of women servants are scrupulously honest. But here is a case within the Spectator's personal knowledge. The Spectator once rented his house to a friend—not with the butler thrown in, as is so frequently the case in England, but with the cook. This cook was as true as steel, as good as gold, and, what is more to the purpose, really knew how to cook. After a service with the tenant of about two months, the Spectator's cook went away, ostensibly on a day's outing, and then telegraphed that she could not return. No other explanation could the tenant get. When the Spectator heard about it, he was very much disturbed, for such a desertion was not like his faithful Margaret. He went to see Margaret, who had served him for fifteen years. He found her very difficult, almost impossible. After careful questioning and much hesitation he learned from Margaret that some of the other servants who had long been in the employ of the tenant were dishonest, and she could not live with them. "Why did you not tell?" she was asked. "They were Mrs. So-and-So's girls," was the reply; "she might not believe me. She knew them. So I left and said nothing about it." Of course Margaret was wrong, but she acted "up to her lights," and preserved her own integrity and self-respect by running away. In the Spectator's own house, where Margaret, thank goodness, still rules the roast, she has no such embarrrassing questions to bother her, for she knows that she will be believed. Still, she has never had any tale to tell.

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Results of the Russian Liquor Reform

By George Kennan

ANY experiment or reform that affects the financial and economic status of a great empire, and that has an important bearing upon the health, prosperity, and happiness of more than a hundred millions of people, must naturally be a subject of world-wide interest; and it is not, therefore, surprising that the change in the conditions of the liquor traffic in Russia which began with the establishment of a governmental monopoly in four provinces about six years ago, and ended in the extension of that monopoly to all the provinces east of the Urals on the first of last July, should have been watched attentively by thinking people everywhere, and by the temperance workers of the United States in particular. Some of the difficulties that we are facing here—such, for example, as the difficulty of finding a harmless and attractive substitute for the saloon—are now being attacked by the Government, as well as by groups of private individuals, in Russia; and we can hardly fail to take a sympathetic interest in the results of their experiments, so far as such results have become apparent.

The Outlook has already sketched editorially the salient features of the scheme adopted by Russia for the regulation of the liquor traffic,[1] and I need only say here, by way of recapitulation, that the Government has taken complete control of the manufacture and sale of vodka in all the provinces east of the Urals; has closed all the private drinking-saloons (kabaks); has opened shops of its own, where liquor is sold only in sealed packages to be taken away for consumption; has established official temperance bureaus[2] in all of the provinces to which its monopoly extends; has opened, through the medium of these bureaus, hundreds of tea-shops, libraries, reading-rooms, and "people's houses;" and will spend, in the course of the coming year, no less than 4,000,000 rubles ($2,000,000) in establishing places of resort and entertainment for peasants who have hitherto been accustomed to go to the town and village bar-rooms or kabaks.

The objects that the Government hoped to attain by taking control of the liquor traffic were:

1. To cover into its own treasury the profits derived from the manufacture and sale of intoxicants.

2. To substitute pure liquor for the adulterated and injurious compounds often sold by private dealers.

3. To break up the saloon habit and lessen the temptation to drink by forcing consumers to carry their vodka home.

4. To discourage intemperance by opening tea-shops, people's houses, libraries, summer gardens, and cheap theaters, where the common people might find diversion and entertainment without liquor.

That these objects are all praiseworthy there can be no question; but how far, in practice, have the hopes of the Government been realized?

Financially, the reform must be regarded, I think, as a success. The Government has built or purchased, up to the present time, about 400 distilleries, storehouses, and magazines, at a cost of nearly 100,000,000 rubles, and is now paying out 70,000,000 or 80,000,000 rubles per annum for salaries and current expenses; but, on the other hand, it expects to derive from the sale of intoxicants in 1902 (including the excise duties on beer and wine and licenses for their sale) a revenue of 390,000,000 rubles, or about $195,000,000.

In its attempt to substitute pure liquor of good quality for the cheap and often sophisticated stuff sold in the kabaks, the Government has met with gratifying but not complete success. The comparatively high price of "monopolka" (the peasants' name for the vodka of the authorized shops) has stimulated illicit distilling, and the people in many parts of the Empire are drinking "moonshine" spirits, which they can buy for five to six rubles per

[1] The Outlook, July 13, 1901, p. 607.

[2] These organizations are called, in Russian, "popechitelstva o narodnoi trezvosti," which may be translated, "wardenships of popular sobriety." I have called them "temperance bureaus," partly for the sake of brevity and partly to indicate their bureaucratic character as compared with temperance societies having their origin in private initiative. They are composed wholly of Government officials.

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vedro (2.7 gallons English), instead of the Government product, which costs seven to eight rubles. To this use of illicit vodka is attributed largely the apparent decrease in the consumption of intoxicants, as shown in reports from the Government shops.

The attempt to break up the saloon habit and lessen the temptation to drink by forcing consumers to buy their vodka in sealed packages and take it home, instead of drinking it on the premises, must be regarded, I think, as a failure. The peasants do not take their "monopolka" home—they drink it in the streets. Official and unofficial reports from all parts of European Russia agree in stating that the most noticeable result of the establishment of the Government monopoly is the great and alarming increase of street drunkenness and disorder. A peasant now buys a bottle of vodka, carries it away and drinks himself into a state of helpless or quarrelsome intoxication, perhaps, in the open street, within a hundred yards of the Government shop. Members of the Nizhni-Novgorod city council, who have recently made a study of this disquieting feature of the reform, report that an overwhelming majority of consumers in that city drink their vodka in the open street; that this often results in disorder, fighting, the robbery of women, and the tempting of boys to drink by groups of intoxicated peasants; that police have to be withdrawn from other parts of the city in order to strengthen the force in the vicinity of the Government shops; and that the city hospitals are overcrowded as a result of taking in peasants who have become ill from exposure to cold or rain while lying dead drunk out-of-doors. Reports of a similar character have come from the provinces of Ufa, Moscow, Tambof, Pultava, Viatka, Saratof, and Riazan.

No remedies for this state of things are suggested except an appeal to the central Government for more police, and an absolute prohibition of street drinking. But if the peasant does not drink in the street, where is he to go? As the St. Petersburg "Novosti" justly says, "In all large towns and industrial centers there are great numbers of men who have neither family nor home. Besides that, it is unreasonable to expect that a laboring man will go to his own room or barrack every time he wants to drink a glass of vodka. It is evident, therefore, that the liquor reform should make further provision for the retail consumption, as well as the retail sale, of intoxicating liquor."

The Viatka correspondent of the "St. Petersburg Gazette," after calling attention to the great increase of street drunkenness in that city since the establishment of the Government monopoly, says: "Whatever opinion be held with regard to the old kabaks, it must be admitted that they did serve as peasant clubs, where men assembled not only to drink vodka but to spend their leisure hours, talk with their acquaintances, exchange items of news, etc. The kabaks have been abolished, but nothing is offered in the shape of a satisfactory substitute."

Maxim Gorki, the well-known Russian novelist, discussing the same subject in the "Nizhni-Novgorod Listok," says: "Since the establishment of the Government monopoly, the already hard life of the 'yellow-mouths'[1] has changed for the worse. The kabaks, where they formerly found shelter, day and night, have been closed. . . . Dressed in rags, half-naked, they crowd into the tea-shops until they are packed there like herrings in a cask, and still multitudes are left outside, unable to find a place in which they can even get warm. Such a state of affairs exasperates and embitters ragged and hungry men, who have nothing in life to lose, because they have already lost everything except the instinctive desire to live."

The Rev. George L. McNutt, who must certainly be regarded as a competent authority, said recently in The Outlook: "For $500 men join exclusive political and social clubs on the avenues of the metropolis. For $5 and up, some men join Young Men's Christian Association clubs. For five cents the multitude of men, whom only God, the saloon-keeper, and the ward boss know, join the one democratic club in American life—the American saloon."

This statement applies with even greater

[1] "Golden-mouth," or "yellow-mouth," was originally used in Siberia by hardened criminal tramps and experienced runaway convicts as a contemptuous nickname for novices in crime and first offenders. The allusion is to the yellow mouths of young birds or nestlings. It seems to be applied now, in European Russia, to any vagrant, outcast, or proletarian.

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force to Russia than to the United States, for the reason that the laboring class in the former country is much poorer than it is here, and consequently less able to find society and recreation outside the kabaks. It is true that in the larger villages and the towns there are still traktirs and restaurants, where Russian peasants may go to purchase and drink either beer or light wines; but, as one of the leading medical journals of the Empire has recently pointed out, beer and wine, although less injurious to the health than vodka, are more expensive to the purse, and comparatively few of the common people can afford to drink them. Inability to buy, therefore, shuts them out of the restaurants and traktirs, and if a Government prohibition closes to them the monopoly shops, where can they go for social intercourse and recreation?

This question brings up for consideration the attempt that the Government is now making to substitute tea-shops, people's houses, libraries, reading-rooms, etc., for the closed kabaks. How far has this attempt succeeded, and what has been the result of the work of the temperance bureaus?

Upon a careful review of all the evidence accessible to me, including newspaper reports and correspondence from various parts of the Empire, I am of opinion that in St. Petersburg, Moscow, and a few other large towns the Government's efforts to furnish attractive places of resort for the common people have been reasonably successful, while in the provincial villages they have generally failed.

In St. Petersburg the temperance bureau has erected and thrown open the large new building known as "The People's House of Nicholas II.," and the concerts, readings, lectures, and theatrical entertainments given there have been well attended. The bureau has also opened a number of tea-shops, libraries, and reading-rooms in various parts of the city, has organized and put into operation several "floating restaurants," intended to move from place to place through the canals and river channels, supplying poor laborers with cheap food, is about to open a low-price hotel for the accommodation of the homeless working class, and has brought from Archangel two Samoyede tents, with their inhabitants, dogs, reindeer, etc., which will be set up on Petrofskoi Island for the amusement and instruction of the common people. The Sunday and holiday entertainments for workingmen and their families, gotten up in the Polytechnic Institute by V. I. Kovalefski, Assistant Minister of Finance, have been largely attended, and are said to have resulted in a decrease of thirty per cent. in absences from work due to intoxication or its effects.

In Moscow the temperance bureau opened, on the 18th of last October, a spacious and attractive tea-shop and a large new people's house. In the first six days thereafter the tea-shop was visited by 12,446 persons, and the people's house by no less than 25,173.

In Nizhni-Novgorod the entertainments provided by the temperance bureau for the common people during the period occupied by the fair were attended by 25,000 peasants who paid an admission fee of two kopeks (one cent) each, and by 10,000 more who were admitted free.

In the capitals—St. Petersburg and Moscow—private enterprise has effectively supplemented, if it has not in some cases eclipsed, the work of the Government. Soon after the establishment of the Government liquor monopoly, the Moscow Popular Entertainment Society borrowed 30,000 rubles for a working capital; obtained permission from the municipality to use an unoccupied tract of land within the city limits; laid out a small park or garden; and organized a series of entertainments known in Russia as "gulanias"—summer promenades, with temperance drinks, simple food, music, dancing, biograph exhibitions, and an outdoor theater. They expected, for their first entertainment, an attendance of about 3,000, and for that number of pleasure-seekers they had made adequate provision. To their great astonishment, they were completely overwhelmed by a flood of 7,640 peasants, who swamped the restaurant, stormed the inclosure in front of the outdoor stage, and crowded the garden to the last cubic foot of its capacity. Between the 22d of June and the 26th of August the Society gave 23 entertainments—14 of them on holidays. The holiday gulanias were attended by 88,570 persons—an average of 6,170 per day,

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with a maximum of 9,540 on one occasion. Music was furnished by a military band, and by a symphony orchestra which gave selections from the works of Glinka, Rubinstein, Tschaikowsky, Rimski-Korsakof, and all the best Russian composers. It is a noteworthy fact that these thousands of peasants, who fairly represented, perhaps, the toiling masses of the Empire, greatly preferred the symphonies of the orchestra to the marches, waltzes, and light operatic music of the military band. While the latter was playing, there was always more or less noise, talking, and confusion; but when the conductor of the orchestra took his place and raised his baton, cries of "Spaseebo! spaseebo!" (thanks! thanks!) came from all parts of the throng, and the peasants at once began to hush one another into silence with "Sh! Be quiet! the orchestra!"

It was thought best not to make these entertainments absolutely free, but the price of everything was put so low as to bring it within the reach of the poorest day-laborer. The accounts of the Society's treasurer show that the twenty-three entertainments were attended by 111,150 persons, who paid a gross sum of 22,690 rubles, or an average of 20½ kopeks (10¼ cents) each for the whole series. This would make the cost of each entertainment to each person less than two kopeks.

From the facts and statistics above given, it will be seen that the work of the temperance bureaus and private organizations in St. Petersburg and Moscow, as well as in some of the larger towns of the Empire, is being prosecuted with considerable energy and a fair amount of success. This does not seem to be the case, however, in the tens of thousands of villages and rural settlements where most of the peasants live. Correspondents of Russian newspapers, in all parts of the country, report that street drunkenness has everywhere increased; that many of the tea-shops, libraries, and reading-rooms reported to the central Government exist only on paper; that some district and provincial assemblies and hundreds of villages have been compelled to reduce their expenditures for schools, as a result of the loss of the revenue hitherto derived from the sale of liquor licenses; that the temperance bureaus are inert, unwieldy organizations, into which the breath of life has never yet been breathed; and that private enterprise and initiative in the temperance field have been discouraged, if not completely paralyzed, by official red-tape, formalism, over-regulation, and suspicion.

The trouble with the temperance bureaus in the provinces seems to be that they are composed wholly of officials (whose interests are selfish rather than altruistic), and are so large, numerically, that no single member of them feels the pressure of individual responsibility or the necessity for personal effort. Every provincial temperance bureau—there are fifty or more of these bureaus in European Russia—must consist, by law, of the officials below named:

(1) The governor of the province; (2) a deputy from the ecclesiastical department; (3) the bishop of the diocese; (4) the marshal of the provincial nobility; (5) the presiding judge of the circuit court; (6) the procurator of that court; (7) the vice-governor; (8) the chief of the treasury division; (9) the chief of the division of Crown property; (10) the chief of the comptroller's division; (11) the chief of the excise division; (12) the chief of the appanage division; (13) the director of primary instruction; (14) one of the directors of middle-class schools; (15) the president of the local branch of the peasants' land bank; (16) the chief of the provincial gendarmerie; (17) the district chief of the military department; (18) the health inspector; (19) the president of the provincial administrative board; (20) the mayor of the provincial capital; and, finally (21 and 22), two members of the provincial assembly—the only representatives of the people in the whole bureau.

The Russians have a proverb which, if I remember rightly, declares that "a child with seven nurses always gets its eyes put out" (through neglect). What, then, is likely to happen to a child with twenty-two nurses!

According to the country correspondents of the liberal metropolitan newspapers, many temperance bureaus in the provinces shift their responsibilities to the shoulders of the zemski nachalniki—another class of officials who are already overburdened with multifarious duties—

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and then quietly let things drift—as they generally do drift—into the hands of the rural police.

It is too early, perhaps, as yet, to draw any trustworthy general conclusion as to the final result of the Russian liquor reform, or to predict the outcome of the attempt that is being made to minimize the evils of the liquor habit, but there can be no doubt, I think, that economic reform must accompany temperance reform, if the latter is to be permanently successful, and that the Russian medical journal "Sputnik Zdarovia" is absolutely right when it says: "If the Russian peasant is to be prevented from drowning thought and memory in the lethal flood of drink, he must first be made strong and healthy; he must be raised, physically and mentally, to a higher level; the material and economic conditions of his life must be improved; his earnings must be increased; and he must be relieved from a chronic state of famine."

The Rescue of a Neighborhood

By the Rev. A. P. Doyle

Of the Paulist Fathers

MUNICIPAL problems constitute one of the most interesting subjects of study for every sociological worker. Not only are they interesting in a scientific way, but when we remember that by all odds the greater portion of the irresponsible elements of the population drift into the great vortex of city life, and that very often it is possible to control this heterogeneous mass by ideas other than disinterested citizenship, the question of city government becomes a matter of serious concern to every one. The problems are diverse in their nature and take on new phases of development in differing environments. As a study of one of these problems, I have been asked to submit a history of the efforts that have been made and the results that have been secured in purifying a certain district on the upper West Side of the city of New York—a district that is dominated by the big stone church of the Paulist Fathers.

The lower East Side and the upper West Side seem to be set one over against the other. They are so placed in more senses than one. The upper West Side is a district of beautiful homes, many churches, numerous institutions, and a multiplied variety of apartment-houses. It is essentially an American neighborhood. On the fringe of this larger gilt-edge district is a section of the city less pretentious in appearance in some of its blocks, and in others of ordinary tenement-houses, especially along the lower avenues, where the people swarm in crowds. One of these blocks is said to be the most congested district in the world. The better portion of this fringing district is of comparatively recent growth. The houses were built some ten or more years ago. Many of them were built by speculation in long rows for ready sale, and it was the custom when built to open them to any one who came along, regardless of character or references. It was the custom to fill the house with tenants, often without asking any rent or by making a present of a receipt for the first month's rent. The purpose was to present to the real estate market a house filled with tenants, who apparently were paying a very high rent. Such a house found ready buyers.

At this stage of the growth of this section the now historic raids were made in the Tenderloin district, and the birds of evil repute were put on the wing. They migrated north, and found nests all built, and very often furnished, in these new houses. It was an invitation to them to settle down, which they did in flocks. The section soon became known as the New Tenderloin. It did not take the old residents long to wake up to the fact that their neighbors were not saints, and had no desire to be. It became a question with the decent people whether they should move away or stay to drive the newcomers out.

With the Paulist Fathers there was no choice. They had built their great stone church to last for centuries, and they felt when they located in this section of the

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city and invited the people to come and settle within the shadow of the church that they had entered into an implicit contract with the people to protect them in their homes, so that they might live uncontaminated by vice and that they might bring their children up in innocence. It became then a conscientious duty with the Fathers to throw down the gauntlet for a fight, and to enter the lists in this struggle against vice as the champions of the people.

The people were with them from the start. Ten thousand people assembled every Sunday in their church, and, while little was said, for prudential reasons, pertinent to the contest that was going on, still all the agencies making for decent homes, clean lives, and release from companionship with sin were intensified. Great missions were held at periodic intervals, in which the parish was divided into four sections. A week of preaching was given to the married women, a second to the unmarried women, a third to the married men, and a fourth to the unmarried men, and during those weeks the great church, whose capacity ranges up to thirty-five hundred auditors, was taxed to its utmost limit in the morning and at night. Sermons that were calculated to arouse the conscience and awaken the sense of religion were preached. All this powerful exhortation, joined with direct talks in the confessionals and frequent visitation in the homes, sharpened the spiritual sense of the people, so that they became ready and most powerful allies in the struggle with vicious conditions that was going on. Yet all this time there was little said in a public way of the main purpose. There are some vices that are advertised even by their public condemnation. The church policy was so to purify the heart that the hatred of vice and the avoidance of its occasions would follow as a necessary consequence.

But with the civic side it was different. Many vicious elements in our city life laugh at moral suasion. The only argument that will touch them is the strong arm of the law, and the most convincing syllogism is the policeman's club. With this portion of the community it became necessary to supplement moral suasion by legal measures. The first concern was to secure the co-operation of the police.

It has become a matter of profound conviction with me that the most potent factor in city regeneration is the police captain. It is my belief that few realize the responsibilities of his position, or the practical influence of his authority with lawbreakers. The police captain is the Czar of his precinct, and public virtue or vice prevails in his district in proportion as he is vigilant or lax in the enforcement of law. A police captain very quickly acquires a reputation among the criminal element in the city. If he is known to be easy-going or crooked, or a condoner of evil, if his own private life represented by his talk, by his lax conduct off duty, shows him to be a man without high principle, the criminal element will flock to his precinct. On the other hand, the people of the rogues' gallery will naturally avoid the precinct of a vigilant and high-minded police captain, in the same way as the rats will scamper away into their dark holes when a flood of sunlight is thrown in on them.

The proper estimate has not been placed, in my judgment, on the position and office of the precinct commanders. None but the best-equipped men, morally and otherwise, should be chosen for this responsible position. Their salary should be made so large as to place them above temptation, and a strict account of their stewardship should be demanded. It is essential to have a man of high caliber in the office of Commissioner, but it is just as essential to have the police captains as well equipped for their subordinate positions.

My experience with the police captains I have come in contact with in this district has been of a happy nature. I have found them ever ready to second any efforts that have been made to suppress vice. I cannot remember at this moment any request that I have made that has not been promptly and efficiently complied with. I believe this district has been particularly fortunate in having such good captains. It has been its salvation.

There is a second consideration suggested by the foregoing, and it is this: the influence of the law-abiding element and the conservative portion of the population is not brought to bear on the precinct commander. I venture to say that

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eighty per cent. of this class of people of the city do not know who their police captain is. The saloon-keepers know him very well, the lawbreakers are acquainted with him, and still it is his strong arm that protects the law-abiding citizen in his home and makes the street safe for his wife and his children. If the citizens of a precinct will make themselves better acquainted with the captain, and lend to him the moral support of their influence and character, the laws will be better enforced and vice will be more thoroughly repressed.

Well, to return to the story. By the aid of the police captain of this district the disreputable women who intended to live here were soon put to flight. Whenever the character of certain newcomers was discovered, notice was served that by the morrow they must be off again, and if they did not go the patrol-wagon was ready to give them a free ride to the lockup. This method of vigilant surveillance was persistently kept up month after month, through the summer-time as well as in the winter, until finally it came to be understood among all the fraternity of evil that for them there was no abiding resting-place in all that district. With us eternal vigilance became the price of liberty.

The crusade was carried on quietly yet persistently. There was no newspaper notoriety about it, nor any spectacular display. It was simply a triumph of law over crime; of good citizenship over vice; of decency and good homes over indecency and the social evil. It could not have been done without the awakening of the spiritual agencies, and yet it was done by the vigilant and efficient co-operation of the police.

Still, it is not all told. The contest had an interesting aftermath. Some people are proverbially slow to "catch on" to changed conditions. Mr. Billy McGlory, of Hester Street fame, was one of these gentlemen. After the Augean stables had been pretty well cleansed, he learned that up on the West Side a new Tenderloin was forming, and he thought that there was a new field to exploit, and new opportunities to establish himself in his traditional trade.

He was not to blame for his dilatoriness in starting his project. He was no longer in touch with the New York demi-monde. He had been to Syracuse during the previous year trying to open a dance-hall there, but, as he said one day in his own picturesque language, "When they got on to the fact that Billy McGlory had opened a place there, the newspapers made such a time over it you'd think the devil himself had come to town." Driven out of Syracuse, he determined to build a dance-hall on West Fifty-ninth Street contiguous to the beautiful Columbus Circle. He put not less than $60,000 in a new building, fitted it with most gorgeous furnishings, with plate-glass mirrors, and well-appointed stage, and a soft, inviting carpet on the floor. It was to be the crowning effort of his life. One day, when he began to realize the opposition that was against him, he came to protest his virtuous intentions, and as a clinching argument he said: "You do not suppose that any wickedness can be done in a place where there is carpet on the floor." The place was shrewdly contrived to be the very plague-spot of the city—externally very respectable, on one of the principal avenues of traffic, on a street by which women and children must pass in going to church, or to school, or to the Central Park, but internally a hall with a stage for continuous performance of indecent vaudeville, with tables about for men and women to sit while drinking, and on the gallery certain smaller retiring rooms for evil purposes. If he had been able to establish there such a temple to evil as he designed, all the houses contiguous would have been given over to vice, the efforts of the past few years would have been undone, it would have been impossible for decent folks to walk the streets, the criminal element would have congregated here in numbers, respectable people would have moved away from the neighborhood, the value of property holdings would have run down, and a new "red light district," with all its horrors and its viciousness, would have been inaugurated. It became absolutely necessary to conquer in this instance, or to let the agencies of vice run riot.

He had no difficulty in obtaining a Raines Law license. It is given to any one who fills out the applications in proper form, and the burden of securing a revocation of license is thrown on the citizen

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through the complicated machinery of the court. President Roosevelt was appealed to (he was Governor at the time), and he called the attention of the Excise Commissioner to the matter, and requested that everything be done to close the place. The difficulty came, however, when McGlory applied to the Police Commissioners for a concert license. The proper representations were made at police headquarters by the citizens, and the license was refused.

Such a slight obstacle was no hindrance to the man who ran Armory Hall on the Bowery. He was going to open, anyhow. The opening day was well announced, and a corps of police were on hand ready to see that no stage performance was given. A certain number of dissipated characters—men and women—entered the place and sat down to the tables to drink. In a short while it happened that an ambulance came through the street, with its bell clanging, and some tricky individual passed word about that the patrol-wagon was coming, and in a twinkling of the eye the hall was cleared. After the fiasco of the first night the place continued to do business under the Raines Law license. Captain Kear stationed his bluecoats at the door, night and day, and, without saying a word or making an arrest, the business fell off as a tree withers when a ligature is put on its trunk. The most brazen-faced did not care to run the gauntlet of the police, who quietly guarded the entrance. McGlory repeatedly denounced the Paulist Fathers and the police in unreserved Bowery language, into which he interjected the latest slang, until one cold night in March, with his supply of coal gone and the electricity turned off, he sat in the large, cold hall with only one candle and six policemen, and not another person in this wide world to protect him from the crowd of creditors who called regularly to tell the veteran dive-keeper what they thought of him. In great desperation, McGlory announced that he would put a show on the stage in spite of police and any one else. He did so, and arrests of those concerned naturally followed. After this the place was closed for some months. It was opened again in the fall under another name, but with McGlory as the silent partner. The same tactics were employed, with the same results. Finally, the last desperate attempt was made. It was a well-planned *coup de force*. It was to be a lurid ball, and all the demi-monde was invited to have a reckless time. The game was played with all the desperation of a gambler who stakes all that he possesses on his last card. Women of ill repute were brought from all sections of the city and were gathered in the back rooms of saloons, and at a concerted signal they were to take possession of Fifty-ninth Street. The police were instructed to do their duty, and the sergeants to have the patrol-wagon in readiness. When the scouts came and found that the police meant business, they did not hazard the chances of arrest. There was no "cancan" in McGlory's that night. A short time after this the furnishings were removed, the door was closed and padlocked, and Billy McGlory went away, a wiser if not a better man.

The place is now used by the Seventh-Day Adventists on Saturday and the Metropolitan Lyceum for Bible Lectures on Sunday.

There is a final chapter which will not take long to relate. Some other belated individuals attempted to open a music-hall around the corner from McGlory's. They were warned that they would be opposed, but they were confident that they could influence the police authorities. They, too, were refused a concert license. They resorted to all the technicalities of the law to compel the Police Commissioner to grant the license. They sued out an injunction to restrain him from interfering with their business; they applied for a writ of mandamus to compel Commissioner Murphy to give them a license; they applied for a writ of certiorari to review the determination of the Commissioner in refusing to grant a license. In every instance they were defeated in the Supreme Court, and the cases were sent up to the Appellate Division, and there, too, decision of the lower court was affirmed. Thereby was established a distinct point of law wherein it is affirmed that "the action of a municipal officer in refusing to license public entertainments is such an exercise of discretion that it is not reviewable by the courts, and that in the government of the affairs of a great municipality many powers

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must necessarily be confided to the discretion of its administrative officers, and it can be productive only of mischief, in the treatment of such questions, to substitute the discretion of strangers to the power, in place of that of the officers best acquainted with the necessities of the case, and to whom the Legislature has specially confided their exercise."

One morning, after the second music-hall was finally closed, McGlory, addressing a crowd that stood about the door, said: "I think the guys up the street [referring to the Paulist Fathers] are on the level when they won't let these double-chested fellows here open."

There was much humor about the whole fight. Anyhow, it has resulted in the triumph of law and order and decency. There is no more wholesome section of the city to-day than this. The Police Department deserves the credit. Without exception, from the Commissioner down to the vigilant patrolman, they stood by the law-abiding citizens of the district. The moral of it all is that if the best citizenship holds up the arms of the police, they can always be counted on to do their full duty.

The Tax Problem in Wisconsin

By William J. Anderson

(Formerly a Member of the Wisconsin State Tax Commission)

IN its general features the tax problem in Wisconsin does not differ widely from that of the other Middle Western States. There is a lack of uniformity in the valuations placed by assessors upon the same kinds of property in different counties, and in the different towns of the same county; a large percentage of intangible personal property escapes the assessor; manufacturing properties are assessed below the average of real estate, and there is, throughout, the confusion incident to the effort to adapt a primitive system to the complex property conditions of the times. Besides these general features, however, is the question of the taxation of public service corporations, particularly railroads. It is the present status of this question which differentiates and really determines and defines the problem in this State.

That this feature of the problem is of paramount importance at the present time is due to several causes. What is known as the general property tax is the system in force in Wisconsin. For many years, however, the railroads and some other corporations of the same class have paid, in lieu of all other taxes, a certain percentage of their gross earnings. This license fee, as it came to be called in 1860, is paid directly into the State treasury, and those corporations are thus exempt from local taxation. The percentage method of taxing railroads was instituted in 1854. It does not appear that it was contemplated that railroads should pay either more or less by this method than if taxed on the ad valorem basis. But inability to make satisfactory comparison between the amounts paid by them and the property taxed by the ordinary method very soon led to the belief that the railroads were (or might be, at least) paying less than other property. Thus it came about that, almost from the time the new method was adopted, up to the time of the organization of the present State Tax Commission, there had been more or less dissatisfaction and agitation over the question. A partial record of this agitation is to be found in the changes made in the law. It was first enacted by the Legislature of 1854, a charge of one per cent. of the gross earnings being imposed as a license fee; in 1859 some slight changes were made; in 1862 the rate was advanced from one to three per cent.; in 1874 the rate was advanced to four per cent.; and in 1876 the law, substantially as it is to-day, was passed. The roads were classified according to their gross earnings per mile, and four per cent. was made the maximum rate. Since 1876 there has scarcely been a session of the Legislature in which the subject of railroad taxation did not come up in some form.

When the present State Tax Commission was created by the Legislature of 1899 and charged with the duty of securing "improvement in the system and an

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equalization of taxation in the State," railway taxation was the dominant feature of the problem confronting them. The same was true when, after the death of one of its members, the Commission reorganized and began active work early in 1900. There was no doubt in the minds of those who had followed the course of tax discussion as to what phase of the problem should first engage their attention. There were political considerations which made it prudent to take up the railroad question first, but more important than these was the economic necessity for doing so. In no other way could a foundation be so well laid for remedying the other evils of the tax system. Moreover, such was the general feeling on the subject that the work of the Commission would have been discredited in advance had any other phase of the problem been given first place. The condition, therefore, was not of the Commission's making, and, in relegating to second place the other features of the problem, they believed they were not deceived as to their relative importance.

Whether the railroads were bearing their just share of the tax burden the Commission conceived to be solely a question of fact. As taxed, these corporations were contributing about one-twelfth of the total revenue, including State and local. Real estate was paying about nine-twelfths of the total amount. It was believed that if the actual value of these two classes of property could be ascertained, a simple and fair comparison of their taxpaying abilities might be made. These values were ascertained and the comparison made by methods that were simple, though they involved an enormous amount of work. The average market value of all taxable real estate in the State, for five years, was computed upon the actual sales made and reported annually by the registers of deeds of the seventy counties to the Secretary of State. The township or assessment district was taken as the unit of computation. The total number of sales used was 123,124, which represented the transfer of about twenty-three per cent. of all the real property of the State. The average aggregate value of the taxable real estate of the State for five years was thus found to be $1,193,000,000.

The value of the railroads was computed mainly upon the market quotations of the stocks and bonds of the various corporations. One computation was made to ascertain the value for one year; another to get the average value for three years; still another to get the average value for five years. Where, as was the case with several branch lines, the securities were not listed, the values were determined by capitalizing the net earnings. This latter method was used also to test the accuracy of the values obtained by the stock and bond quotations. By these methods the total values of the various roads were ascertained, and the value in Wisconsin was computed on the mileage proportion. The aggregate value of the roads in Wisconsin was found to be (taking the five years' average) $218,000,000. The Commission based its recommendations for an increase in the tax of the railways upon the five years' average, for the reason that the real estate aggregate was a five years' average, and for the further reason that it was believed that any inaccuracies growing out of erratic market fluctuations would be practically eliminated by taking so long a period.

Without going further into detail as to the method of making the comparison, and its results, it is sufficient to say that if the railroads had been taxed the same as real estate and personal property, they would have paid into the State treasury in 1899 the sum of $2,402,312.81, instead of $1,546,720.69, which is the sum they actually paid. It was upon this showing that the Tax Commission, in their report to the Legislature in January, 1901, recommended that the tax burdens of the railroads be increased $600,000 a year. It was also recommended that the present method of taxing the railroads be retained, at least until it were given a trial under conditions that would secure from the railroads an amount equal to what they would pay if taxed on the ad valorem basis.

The recommendations for an increase in railroad taxes, with those for an increase in the taxes of street railway, telephone, and telegraph companies to the amount of $150,000, came before the Legislature in the form of bills, and all were defeated. They were defeated in the lower house, where they were introduced, and where, it was believed, the

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tax-reform sentiment was strongest. In the hearing before the legislative committees the railroads based their opposition to the bills on two grounds. They held that to insist upon the tax burden of the railroads being made proportionate to that of property taxed on the ad valorem basis, while a large amount of personal property escapes taxation entirely, would be unjust. Their second contention was that the Commission had taken an inaccurate and unfair method of ascertaining the value of railroads.

It is not surprising that the public discussion of the question before the Legislature, following the report of the Tax Commission last winter, has largely increased the interest in it. This interest is centered chiefly in the railroads, but the street railways and other public-service corporations come in for their share of attention. It is clear that, whether it is desired or not, the question is likely to be the leading issue in State politics for some years, or until it is adjusted. How soon such an adjustment may be brought about no one cares to predict. The status of the question at this time certainly does not offer a pleasing prospect. The situation does not call for the denunciation of any men or interests, but it does demand the serious consideration of all who are interested in the welfare of the State. What both the railroads and the friends of tax reform have to fear is extreme legislation of a retaliatory nature against the railroads. The danger here does not arise from the fact that the tax burdens of the railroads have not been increased, but rather from the methods used to effect a postponement of action on the subject.

After giving the railroad interests due credit for sincerity in making the claim that they are now bearing their just share of the public burden, it yet remains to be said that they have not treated the orderly effort made by the State through the tax commission to adjust the matter with the seriousness and candor which it deserved. The demand for tax reform which found expression in the creation of the Tax Commission was, from its inception, so manifestly conservative and fair that the railroads might well have taken a different attitude toward it. Those who were interested in tax reform for its own sake have not from the beginning of the movement failed to appreciate the serious nature of the problem confronting the railroads. They have realized that it is not merely the increase in taxes in Wisconsin which is involved, but the additional burden which would surely be added in adjoining States. Beyond these, again, is the still more serious possibility of State supervision of rates; for the final adjustment of the tax problem will hardly be made without involving in some measure the question of rate supervision. These two problems, though but remotely connected now, may develop very close relations in the future. It is not meant to imply that the railroad interests themselves do not appreciate their own problem. Their fault lies in not recognizing that the State also has a serious problem, and in continuing their short-sighted and trifling policy in dealing with it.

In all their contention before the Legislature last winter the railroad interests did not go into the merits of the questions involved. These questions, briefly summed up, were: (1) Are the railroads in Wisconsin paying taxes equal to the amount they would have to pay were they assessed and taxed by the same rate and method as the other property of the State? (2) Should railroads be called upon to contribute to the State revenues, by any method, as large an amount, proportionately, as real estate or personal property? The nearest they came to dealing with the first question was to assert that the railroads were paying relatively more taxes in Wisconsin than in any of the adjoining States. The second question received no consideration. If there are reasons based upon sound economic principles why public-service corporations should not contribute to the public revenues an amount proportionate to that paid by other classes of property, they were not brought forward, and apparently have never been sought for by the railroad interests. This is but another way of saying that the railroads have never yet in this State treated the subject as a well-defined economic problem to be dealt with scientifically, but have contented themselves with the short-sighted policy of postponing action from one legislative session to another.

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Religious Life in America

V.—New Tendencies in the Old South

By Ernest Hamlin Abbott

IN most of the sermons and religious addresses I heard in the South the conception of religion seemed to be that of a preparation for a world to come rather than a mode of earthly life. The matter for chief concern seemed to be, not for the relation of the individual with his God and his fellow-men, but rather the condition of his soul after death. In respect, therefore, to religion which did not deal primarily with the affairs of a rational existence in this world, congregations seemed to be expected to suspend their reasoning power and put in its place an unquestioning credence, called faith in the formulas, always purporting to be derived directly from the Bible, which set forth the way to attain a happy eternal destiny. It would be a mistake to infer from this that I found religion divorced from morality. On the contrary, nowhere have I heard moral precepts more explicitly, even dogmatically, asserted than by Christian people of the South. But these precepts seemed to be regarded either as tests for ascertaining the sincerity of conversion or as rules more or less arbitrarily imposed upon believers. Religion was considered to be not so much motive infusing all life as one of the departments, though to be sure the chief department, of existence.

This view of religion may account for the fact that I found religion easily alluded to under all sorts of circumstances. A group of men in a Georgia city club, their "high balls" being all the while brought to them in rapid succession by the waiter, were as ready to mention, and dismiss, the subject of religion as the subject of college education or initiation into the ancient order of "Buffaloes."

The prevalence of this view of religion makes it easy to understand why there is so large a proportion of church membership to the population in the South. It is much simpler to forego the right of rationalizing religion and keeping aloof from the church if one is assured that by joining the church one need substitute unquestioning credence only in regard to a future life considerably removed from every-day affairs. In Richmond, Va., the Secretary of the Young Men's Christian Association, a Pennsylvanian, told me that it was almost impossible to find men who would do personal religious work. On the other hand, both from testimony and from direct evidence, I was convinced that both church attendance and church membership were natural and expected. The secretary I have just mentioned, in the same breath in which he deplored the lack of spirituality of the young men of Richmond, declared that it was "the thing" there for men to belong to the church. Others, more intimately associated with the city—one, for instance, a physician, whose conversation leaned more naturally to the race problem in its pathological aspects and to politics than to religion—told me without qualification that this was true. On the Sunday that I spent in Richmond I attended the morning service of a Baptist church. The congregation filled the pews. I was ushered to a pew toward the front, where I was shown every courtesy by the occupants. It was Communion Sunday, and as the church practiced "close communion," I withdrew at the end of the preaching service; but, for the first time in my life under those circumstances, I found myself in the minority. The majority of the congregation—and I do not think my judgment regarding this is at fault—remained for communion. This experience helped me to understand why, upon entering my room at the hotel the evening before, I found lying on the table two books which at first I thought had been left there by some previous occupant of the room, but soon discovered to be a Prayer-Book and a Testament and Psalms, the property of the hotel.

About this ingenuous regard for the externals of religion there is the same elusive charm that hovers over Southern

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hospitality. It defies analysis, but it is very persuasive. An incident told me by a Northern man describes this better than any one experience I had. With another Northerner, he was guest at the table of an old Virginia family. When the dessert had been served, the old negro serving-man brought in, on the same tray on which he had brought the dishes, a prayer-book. The hostess and mother, an elderly lady, then read a psalm, and afterward, with the whole family, knelt there at the table and read the beautiful form of prayer prescribed for use in families. In these simple but formal devotions the two Northern guests joined, of course. Then they all withdrew to the drawing-room for their coffee. To these two men in their own homes this procedure would have been embarrassing. There it seemed to be a part of the gracious hospitality that had been extended to them. And as religious observances are in the South as naturally included in the hospitality of the home as anything else, so, conversely, hospitality in the South is an integral part of the church services. In the hotel at Richmond I was standing in front of the church register on Sunday evening, trying to decide which of the Presbyterian churches I should attend, when a young man approached, and, as I turned, offered to me, with some apology, a card of the Brotherhood of St. Andrew, and invited me to attend Grace Episcopal Church. He explained that he was not accustomed to doing this sort of thing, but undertook to act as a substitute for a friend of his. He had ventured to speak to me because I was looking at the bulletin of churches. How could I help accepting his invitation, so courteously and personally given? At the church, as I was standing alone in the vestibule, a gentleman of military bearing entered, and, at once seeing that I was a stranger, bade me welcome as if I were a guest at his own house, and proffered me a seat. Soon afterwards I was greeted by another host; I had been welcomed to the church, now I was welcomed to the pew. They may have "hospitality committees" in the South; if they do, they count "hospitality" the genus, and "committee" the species. It is the reverse in the North, where there are committees for everything, and incidentally for welcoming strangers. Northern church hospitality is a system; Southern church hospitality is an instinct.

At Petersburg, where I spent only a part of one day, it happened that I felt more of the historic religious atmosphere than anywhere else in the South. Perhaps that was due to the sight of the ruined old Blandford Church, which stands on the hill overlooking the city, guarding the graves of Confederate dead and bearing the scars that it received while in the line of fire from the Federal troops. A ruin always suggests history. It was built before 1731, but, unlike the old Fork Church I saw near Hanover, it had long been out of use. It represented, however, the old parish which from 1650 onward for many decades was the ruling power. The Church of England in those days was supported by glebe. The vestry had rights over property and even over life. From where I stood I could see the "crater" made by the explosion of the Confederate magazine; the place where Butler's troops faced Lee's and Jackson's; and off toward the sea the place where, three generations before, Lafayette had been stationed. Every foot of ground seemed to have been harried first by British, then by Federal, "invaders." And the history of religion there seemed to be that of conflict, too: the Scotch Presbyterians, who were the first settlers; the more aristocratic families of the Anglican communion; the Baptists, zealous for doctrine; the Methodists, rising against the fox-hunting, carousing Episcopal parsons; the Disciples, forming a new sect in remonstrance against sectarianism; finally, Bohemians from Prague and Pilsen, who were all Roman Catholics—one ecclesiastical army after another has made of this battle-ground of two wars a spiritual battle-ground as well. Land so plowed and harrowed does not furnish much of a crop—principally "ground peas" and doctrines. My host and guide, an intense Virginian, well versed in local history, had not much to say of distinctively religious conditions; what he did say I may briefly summarize as follows: Two old Presbyterian churches, which were built when the women brought in their aprons the sand for the mortar, still stand; the Episcopalian churches, which in the old days of the glebe were under a rector

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and curate, are combined in a circuit under one rector; Methodists and Baptists are numerically strong; and the Catholics are segregated locally and racially.

When I left Richmond, the air was raw and chill; when, the next morning, I arrived in Charleston, the air was as balmy as the quiet breeze of a June day in my Maine home under the pines. Every breath I drew proved to me that during the night I had been whisked into a new world. And as I drove through the streets every sight told me of an unfamiliar land. Everything looked grisled, weather-beaten, ancient. The houses were low and large, with wide, high-pillared piazzas, one above another. The full-leaved magnolias and the tropical palmettoes in the door-yards emphasized the strangeness. Soon I was wandering about the city; under the portico of old St. Philip's Church, in the belfry of which each night there shines a beacon to guide the sailors in the harbor; past the quaint old Huguenot Church, the only one existing in America; along the South Battery that looks out to Fort Sumter; then up Meeting Street to St. Michael's Church. As at St. Philip's, the sidewalk runs beneath the portico; like almost every other building in the city, the stucco has fallen in great patches from its walls. Beneath the pavement not only of the churchyard walks, but also of the vestibule itself, lie the dead whose very names mean South Carolina—Rutledge, Pinckney, De Sassure. The sexton, a comparatively young man, proudly showed me the church, which for nearly a century and a half has survived in spite of British artillery and Federal cannonading, of cyclone and earthquake. More eloquent of conservatism than the old "Governor's pew," once "occupied by General Washington," or the old organ made in 1767, or the pulpit panel stolen by some one who followed the army of occupation in 1865 and some years later anonymously returned, or the service of altar plate stolen from its refuge in Columbia during the war, of which only two pieces—a flagon and a cover—were recovered, one from a New York pawnshop, the other from somewhere in Ohio, was the simple statement of the sexton that he had held his office for ten years, that his father, now dead, had been sexton for fifty years before him, that his mother, now eighty-seven, still cut the bread for Communion, and that the old bell-ringer who had lately died had rung the chimes for sixty-one years.

To this historic past the Huguenot Church is even a more impressive monument. Its building is only a half-century old; but its organization dates probably from the very year of the founding of the city. Gradually, with the loosing of the bond of a distinctive language, the Huguenot families became absorbed into the Episcopal, which was the established church, and the Huguenot Church grew weaker and weaker. But with the change from the use of French to English the church revived, and to-day it remains, the only one of its name in this land. It was my privilege to attend the service there Sunday afternoon, and to join in the simple, impressive liturgy which, unchanged almost wholly except in tongue, preserved the form of worship used by the Huguenots of Neufchâtel and Vallangin. It was a still greater privilege to know the venerable and revered pastor of the church, Dr. Vedder, and be enriched not only by the genial hospitality of himself and his gracious wife, but also by his store of knowledge of the city and its life.

In one respect human nature in Charleston is like human nature in other places: ministers recuperate from Sunday by getting together and talking "shop" on Monday!—on the principle, I suppose, of *similia similibus curantur*. To this meeting I was invited. The paper read was on methods to be used in visiting the sick in hospitals. Both that and the discussion following connoted a vast deal of patient, tactful, merciful labor of love among the sick poor. When the subject of the next meeting was announced, there were a number of inquiries as to what it meant. The subject was Social Settlements! It was finally stated that the real name was College Settlement, but just what it was only one minister present seemed to know. He was the young minister of the old Circular Church—a Congregational church (the only white one in the State) founded in 1690. I had a conversation with this Congregational minister, who, though a Southerner by birth, was a Westerner by training—his speech betrayed him—and was originally a Meth-

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odist. He told me he had introduced the subject for the purpose of enlightening his brother ministers. (To the credit of those same brother ministers, every one with whom I spoke was pleased to be enlightened, and seemed to take fraternal pride in this young minister's bustling ways.) I found that he was keenly aware of the social aspect of Christianity, and was greatly interested in workingmen, and was proud of the fact that not only had his church increased in membership in spite of a decrease in the white population of the city, but that its increase had come from the working classes.

"Do you find any opposition to this from the people of old families in your church?"

"Not exactly opposition. But one day after Communion, when some of the common people were admitted to membership, a rich lady came up to me and said, 'But remember, it is quality we want, not quantity.' That expresses their attitude."

A second religious tendency in the South is to experiment within the safe limits of evangelical theology with extraordinary religious ideas. An illustration of this occurred to me while I was in Charleston. It was at a meeting of people of various denominations interested in "Anglo-Israelism"—the theory that the so-called "lost ten tribes" of Israel are perpetuated in the Anglo-Saxon peoples. On the previous Sunday I had heard a sermon in which this theory was incidentally advocated. Although the number of Anglo-Israelites seemed small, I was impressed by the serious and judicial consideration their theory received from the few clergymen and the one representative layman with whom I had the opportunity of referring to the subject. (One minister, however, told me that he "preferred to take his Higher Criticism straight.") The second is that this is only one of a number of such movements, among which I had occasion more than once to note the "Holiness" doctrine as important. The third is that, like the "Holiness" doctrine, this theory of Anglo-Israelism arouses the dormant sense of the sacredness of this present life, and besides enlarges the sphere of religious loyalty (on the human side) from the denomination to the race.

Another religious tendency in the South, the third and last that I shall mention, is that away from a mechanical toward a vital theology on the one hand, and on the other hand away from a purely individualistic toward a social Christian activity on the part of Southern religious leaders themselves. This I regard as the most important and widespread of these tendencies. To my experiences which illustrate this tendency I shall devote the remainder of this article.

An acknowledged leader in education in the South gave me very frankly his opinion that Southern men of influence do not dare to express their thoughts as against the predominating dogmatic beliefs, not because they are unheroic, but because they know it would be useless. But gradually, for instance through the libraries into which books of the modern sort are introduced without protest, there is increasing an undercurrent of thought that is sweeping past the old dogmas. The stage of development at present he described as that of the separation between theory and practice. When I asked him as to the soundness of the hopeful spirit of the South, he was inclined to be dubious. "It is not based on the historic sense; that is wholly lacking. People here [mentioning his own State] are not like those of Virginia or the North; they are great fighters, but they don't know how to retreat; when they have to give up they are in rout. I find evidence of this among the young men in college. When they fail, they don't try for a new opening, but go home. That is why I believe that when the South wakes up to the new thought it will have to go through the stage of superficial infidelity."

Partly in confirmation of this opinion and partly to indicate the influences at work in the South, which, if triumphant, will make the stage of superficial infidelity unnecessary, I quote in part a conversation with the pastor of a prominent Baptist church of Charleston.

"We are starting a church library," he told me, "containing not only Sunday-school but also general reference books, and religious books for use in studying the Bible and other religious topics. In this library are included many books that are not sound from the Baptist point of view. Such a book went into one man's family. He read it and disapproved;

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but, instead of making a disturbance, he sent his check for twenty-five dollars and bought the set to which the volume belonged (the set was worth about ten dollars), simply to remove them from the library. But even such conservatism is disappearing. Another distinction of this church is that there is somewhat more than the usual proportion of men."

"How do you account for that?"

"In the first place, the church is centrally located. In the second place, the pastors have always been accustomed to deal with current topics fearlessly when there was an unmistakable religious phase to them. The church has grown sixty per cent. in the ten years in which the city has lost five thousand in white population." Here was exemplified, in a city church, the blending of two phases of the most important tendency I noted in the South—toward a larger liberty of thinking and a greater emphasis on the Gospel in relation to the social life. How this tendency is affecting the church in the small towns and the country regions of the South I had a good opportunity of observing in a trip I took with a Methodist Presiding Elder.

My companion was a man of stocky build and of a countenance that at once invited confidence. Before the train was well under way he was telling me stories of his experiences, mingled with most cheerful tales of negroes and accounts of the places through which we were passing. I found him to be a man of very open mind. Though there was no touch of radicalism in his thought, he was not unacquainted or unsympathetic with the modern movements in theology. In the midst of his breezy stories there was an occasional suggestion, all the more emphatic because entirely unconscious, of a most spontaneous spirit of Christian self-sacrifice. I was glad to see that a man of such personality had been chosen by the Methodist Church South to be a Presiding Elder, a teacher of teachers, a preacher to preachers. Because I have not hesitated to record some observations of ministerial self-interest and ambition, I want to emphasize the unselfishness and the serene indifference to anything like personal advancement which I found so apparent in this man of influence in the Methodist Church. His attitude of amused contempt for the ecclesiastical place-hunter he expressed a day or so later when, as we alighted from a carriage, I took up his valise. "It is entirely too early to do that sort of thing," he said, jokingly, "even if you do want a transfer from Maine to South Carolina; ministers don't treat the Presiding Elder in that fashion until about Conference time, when the new appointments are to be made. Until then the Presiding Elders all carry their own valises."

His appreciation of the sociological aspect of church work may be suggested by an incident he related. Part of his district includes the mill region. He chose two of the most active and promising young men under his charge to work there among the operatives. The editor of a religious paper remonstrated with him. "What do you mean," he asked, "by putting such men as those *down there?*" "I want just such men as those to study the question of industrial conditions." In spite of the editor's remark, "It will never do; they won't stay," it did do and they stayed.

We got off the train at a small factory town, and were welcomed by the Methodist minister and the superintendent of the mills. We were made the minister's guests. Although he was a Southerner born and bred, he had something of the Western eagerness for self-development and Northern readiness "either to tell or to hear some new thing." As we sat before the open fire he turned the conversation irresistibly to modern religious books. The fact that I was from the North aroused all his appetite for information; and instead of my questioning him I found myself put to it to answer his questions as to the most recent books on such subjects as the Hebrew Prophets, Christianity and Sociology, Evolution, and the "New Theology." It came out in the course of the evening that, in lieu of having at hand popular works on the subject of evolution and religion, he had turned to and written and published a book on the subject himself.

At the meeting in the church that evening the small audience comprised twice as many men as women. This was partly explained by the fact that a Ladies' Bible Class was in session at the same time. The service, conducted by my hospitable guide,

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was not extraordinary in any way; it was simply helpful. The church, I was told, was made up largely of mill operatives. The superintendent of the mill, a Northern man now a thorough and enthusiastic convert to the South, a man too of whose helpful, unostentatious friendship for the poor and friendless I heard many accounts, contributed to the democratic atmosphere of the church; and, so far as I could see, did not assume to be even *primus inter pares*.

The next day the Elder and I drove in a buggy through three mill districts, past a ramshackle little group of houses occupied by the negroes, which boasted of two churches, one of which bore on its steeple the only sign of paint I saw in the whole settlement, then over a dull, dreary stretch of land where negroes were plowing with mules, until we reached a little meeting-house under the edge of the "piney woods." That we were half an hour late seemed to disturb none of the dozen or fifteen that were assembled. At the service, which was not quarterly meeting as expected because of the absence of certain laymen, the Elder again spoke simply but without the sign of intellectual alertness that sparkled in his conversation. At the close of service we were made the guests of a clergyman, formerly a Methodist preacher but now superannuated on account of nervous ill health. Another guest was the local preacher in charge of this and one or two other churches. Our host, though exhausted by a fight with a forest fire which he had kept a secret from us until he had gotten it under control, was not only as suave and delightful as he would have been under circumstances of ease and leisure, but, like the others of this exceedingly interesting group of ministers, most broad in his intellectual sympathies.

The next day, Sunday, I went with the family to the services. During Sunday-school I purposely remained outside to get a chance to talk with the farmers. I am afraid I kept them from the session of the school, and for recompense I found little to enlighten me on their view of religious conditions. One of the replies I received is, however, worth recording. We had been discussing the condition of the outward observance of religion in that country community. Remembering the frequency with which I had noticed in the rural town in Maine where I live the farmers getting in their hay or hauling the corn to the canning-factory on Sunday, I inquired whether men there in South Carolina worked on Sunday more now than formerly. One of the men who had spoken discouragingly of the regard for Sunday looked up surprised at my question and rather puzzled, and replied, "No one ever does farm work on Sunday; people here are careless, but they are not sacrilegious."

In a previous article I have already referred to the heroic and successful work of Mr. George Williams Walker, a thorough Southerner, in carrying on a Southern Methodist institute in Augusta, Ga., for negroes. I cannot close this article on new religious tendencies, intellectual and social, without referring to another heroic work done in the same city. When I was told of the work being done by the clergyman of an Episcopal church in the mill district, I called upon him at his house. He cordially assented to my suggestion that I accompany him on his pastoral calls. In accordance with this plan we started out on bicycles for a tour of the district. There are a number of cotton-mills along the canal just outside of the city limits. The houses of the employees form a settlement on the low land bordering this canal. The first house we entered (consisting of two rooms and a kitchen) was occupied by a widow and her eight children. The family was supported by the earnings of the three oldest daughters, which amounted to about fifty cents apiece each day they could work. In this single household during the past winter there had been several cases of chicken-pox and of measles, at least one case of malarial fever, nine cases of grippe, and three cases of typhoid fever, due chiefly to the unsanitary environment of the company's house which they had occupied. The clergyman took from his medicine-case, which he told me he always carried with him, some mild remedy for one of the little girls who was still sick. The woman at whose house we next stopped was in more comfortable circumstances than most of her neighbors, for her husband was a policeman. She was a woman of evident intelligence and force of charac-

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ter, though she could neither read nor write. So from house to house we went; sickness, destitution, misery, were not the exception, but the rule; the wretchedness of congested population was combined with the desolation of illiteracy and vacant minds. To the other sources of woe was added the prevailing custom of the employment of children. How young? "Oh, I don't know," was one pitiful answer; "powerful little bits of children." In one household we visited a little boy had recently died. He had not lived to be ten years old, and he had worked in the factory ever since he had come from the country, a year and a half before. Most of the families were from the country —mainly from "Car'lina." The reasons given for leaving their rural homes were widely various: "because we lost our 'plantation;'" "because my wife was lonely;" "because the darkeys came in." Various, too, was the testimony as to the result: some declared they had improved their conditions; others that they had ruined what good fortune they had had. At the best they were hopeless. Most of them confessed that they had abandoned the church-going habits of their country life. Being Protestants, their illiteracy made the personal devotional life among them difficult and rare, since they had recourse to neither priest nor book. Out of this population of "poor white" mill hands this clergyman had built up a church, in spite of the fact that they were naturally non-Episcopalian. In addition he was enabled to raise money to build a parish house, which at the time of my visit was to contain a small assembly-room for lectures and entertainments, a library, a reading-room, and a room for a caretaker. He put special value upon the proposed lectures and entertainments, because they would provide for the great proportion of the population a source of relaxation and instruc tion which, because of their illiteracy, they could not get through books or periodicals. Besides this he had raised during the past year a sum equal to his own salary to be used in relief of distress. One novel method he used in raising this sum consisted in providing a special train to run out of the city to a point where an eclipse of the sun could be easily viewed. By making arrangements with the railroad company, he managed to clear a considerable profit. This charitable fund he so expended that it became a strong influence for the independence of the beneficiaries. In some instances it was used as loans; in most other cases for purchase of supplies. As a consequence every family that was helped received aid in a constantly diminishing quantity.

As a slight digression, I quote here what was more than once told me, not only in Georgia, but also in South Carolina (especially in Charleston), that the reason the Episcopalian clergymen in the South do not co-operate with other ministers is not on High Church grounds (for the Episcopal Church is predominantly Low Church in the South), but because of social distinctions. This makes apposite a story that was told me of a lady newly come to live in a city of Virginia. She was asked what church she attended. "Oh," she replied, "in doctrine I'm a Presbyterian, but *socially* I'm an Episcopalian." From this feeling, of course, the minister whose work I am describing would suffer only indirectly.

It was not from this clergyman that I learned that he had practically no real assistance from the strong churches of the city—apart from financial contributions. That I learned from other sources; and it was corroborated by the clergyman himself, only reluctantly, and with explanations that did credit to his charitableness. At the Young Men's Christian Association I was told that in an address before the Association he had spoken on labor questions, and had thus not found favor with some of the "conservative people of Augusta." That he had found favor with some other people, whose favor I should value more highly, I surmised by the cordial and admiring response the mention of his name called forth as I was chatting with a street-car conductor.

This may seem to be a gloomy picture. One side of it is; but not the other side, which shows a man of fine fiber, both in mind and taste, single-handed bringing to a forlorn and destitute people, stricken with ignorance and disease, the gospel not only of words but of deed, the good news of health, knowledge, comfort, recreation, comradeship. If that is gloomy, so is the Parable of the Good Samaritan.

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The Revision of the Presbyterian Standards

By Henry van Dyke

IT is the object of this paper to tell in plain words why and how the Presbyterian Church in the United States of America has taken up the important work of revising its standards of doctrine. A committee of twenty-one ministers and elders has been appointed by the General Assembly to do this work, and has already begun it. Of course it is not the kind of work that can be done on a public stage, with daily reports to the newspapers. But, in spite of this fact, a good deal of information in regard to revision is circulated by certain journals; and most of it is wrong. Hence the innocent reader who likes to get his news about the Church from sources which are hostile to it vibrates between false opinions. One day he imagines that the Bible is being torn to pieces. The next day he believes that the attempt at revising the creed has broken down in hopeless and almost bloody strife. Both of these reports are of the nature of fiction.

The Presbyterian Church has never attempted, and will never attempt, any revision of its standards on any other basis than loyalty to the Bible as the only infallible rule of faith and life. Working on this basis the Committee has already made good progress in the task intrusted to it.

Just why this work needs to be done, just what it is proposed to do, and just what result we may hope for, are the points to be touched in this brief paper.

I. *What makes the work of revision necessary?*

Revision is *not* necessary because the Church has lost its faith, nor because it is divided, nor because it needs more liberty. The Presbyterian Church has all the liberty it wants, or ought to have. This is so generally misunderstood that it needs emphatic statement.

The only test of membership in the Presbyterian Church to-day is faith in the Lord Jesus Christ and obedience to him. But the office-bearers of the Church—the ministers, elders, deacons—are required to accept the Westminster Confession of Faith as containing the system of doctrine taught in the Scriptures of the Old and the New Testament. Our supreme standard is the Bible. All our teaching, in the last resort, must come back for its authority to the Word of God. The Confession is a subordinate standard, an interpretation, a report of progress in the understanding of Scripture. We accept it because, and so far as, it contains that which the Bible teaches. No one has ever held that a minister must subscribe to each particular statement in the Confession. It is the system of doctrine, the general interpretation of the Bible, which he must accept. This is right and necessary. The teachers of the Reformed Church must be in harmony with the faith of that Church; but within this harmony there is room for all the liberty that a reasonable man can ask.

What need is there, then, of any revision of these subordinate standards? There is a twofold need. In the first place, the Church has been studying her supreme standard, the Bible, for two hundred and fifty years since the Confession was written. She has been educated by Christ for one hundred years in the great work of missions. It is reasonable to suppose that she has learned something. Why should she not express it in her creed?

Another reason for revision arises out of the fact that the Westminster Confession was made in a time of fierce conflict and controversy. It was natural that certain things should be stated then with greater emphasis than they would have otherwise received; that the metaphysics of the seventeenth century should creep into certain chapters; and that certain points should represent a judgment of that age rather than a permanent truth. For example, the Westminster Confession speaks of the Pope of Rome as the Antichrist. Presbyterians to-day do not generally believe this. Again, by expressly mentioning "elect infants," the Westminster Confession leaves open the supposition that there may be "non-elect infants." Presbyterians to-day believe that all who die in infancy are saved by Jesus Christ. The Westminster Confession has a long metaphysical chapter on God's eternal

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decree, which at least *seems* to teach that some men are created to be saved and others created to be damned. The Presbyterian Church to-day does not believe this, and to guard against misapprehension on the subject it wishes to say clearly and unmistakably that God has not put any barrier between any human soul and salvation.

Moreover, the Westminster Confession has no chapter on the love of God for all men, on the Holy Spirit, on the Gospel, or on missions. Now the Presbyterian Church has come to believe in these things with all its heart; and it wishes to put its belief into words.

Therefore revision is needed, not because of a conflict in the Church, nor because of a lack of liberty, but because faith, deepening and broadening through the study of God's Word, craves an utterance in the language of living men.

II. *What is proposed to be done?*

First, it is proposed to revise the Westminster Confession on points such as have been mentioned. This might be done by altering the text of that document. But it is always hard to change an ancient piece of writing. It would be easier to follow the example of the Presbyterian Churches of Scotland, and add to the Confession a Declaratory Act, guarding against misunderstanding on the points mentioned, and expressing the faith of the Church in missions, the Holy Spirit, and the love of God. This is the first thing that the General Assembly has instructed the Committee to do.

The second thing is to prepare a brief, clear, and simple statement of the principal doctrines of the Reformed Faith, to supplement, not supplant, the Westminster Confession. It is no breach of confidence to say that the Committee has already made large and hopeful advance in the preparation of a draft of such a statement.

What is, then, revolutionary in this? Revolution! It is the opposite of revolution. It is a proof of loyalty to the Bible, and trust in the Holy Spirit; an expression of vital faith, able to speak for itself out of the full experience of more than two centuries of Christian duty and worship and work.

It may take a year, or ten years, to complete such a statement of belief. No sensible man expects to find such a thing by the roadside, or pick it from a bush. But it is coming, as surely as God is teaching his children, leading them on in that path which shines more and more unto the perfect day.

III. *When it comes, what results may be hoped for?*

For one thing, a simpler creed. Not that the mysteries which are inherent in religion will be removed. That is impossible. But there will be fewer long, technical, metaphysical, and controversial words, and less effort to explain and define God's eternal purpose. A statement of belief that can be used without a dictionary, understood by people who are not philosophers, and read in a few moments, would indeed be worth having.

Another result that we may hope for is a clear word on the duty of the Church to serve the world by good works, and to preach Christ to everybody. We do not need to wait, indeed, for this word to be spoken before we do our duty in living and preaching the Gospel. "Peace and work" is now the programme of the Church. But her peace will be promoted, and her work advanced, when the Church puts into her standards the great article of missions—the charter of her life—Christ for the world, and the world for Christ.

Finally, this revision movement should give us a stronger emphasis on the truth that God is love.

Sovereignty and grace have always been the two great pillars of the Reformed faith. Sovereignty means that God is supreme. Grace means that God alone can save.

Take these two words separately, emphasize the sovereignty, limit the grace, and you have a hard creed. But take them together, believe in the sovereignty of grace and the grace of sovereignty, and you have a creed that is infinitely sweet and glorious.

No man can be saved without God. There is no man whom God is not willing to save.

That is the whole of it. That is the creed which is incarnate in Jesus Christ, the Saviour of the world. That is the creed which our faith longs to utter. That is the creed which rings through our hearts with the Christmas bells:

> Glory to God in the highest;
> And on earth peace,
> Good will to men.

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The Story of an East Side Family

IV.—Their Social Life

By Lillian W. Betts

THE days went by, each bringing success or failure, as experience or ignorance governed Mary's housekeeping plans. Gretchen and Mary went shopping. The sum spent did not attract the attention of the cashier of the great department store at the close of the day's sales; but to Mary and Gretchen the results changed the world's history. It required all Gretchen's determination to make Mary use a pair of scissors on the precious goods. "Nein, de mudder, she ist de von to do it," insisted Gretchen. Trembling, Mary for the first time in her life used a pair of scissors to cut a garment. For the first time in her life she saw a pattern, and learned its use. Making dolls' clothes had played no part in Mary's education. Her dolls, the few she had owned, came arrayed as Solomon in all the glory of his best clothes, differing in that their clothes were sewed fast to their bodies. When the clothes wore off, or were torn off in neighborhood struggles, any piece of cloth tied with a string or a ribbon replaced them. Mary always found the dolls more interesting when this stage was reached, because of the possibility of change in the appearance of these mutilated babies. Machines, advertisements, the excitement of finding work and increasing the number of wage-earning possibilities, supplanted dolls in Mary's life at twelve years of age. It required all Gretchen's patience and interest to prevent another record of waste in Mary's life. Fingers and brains trained to produce "bargains" are not ready to meet the demand of a mother's heart when the future is a holy mystery wrapped in the incense that proves the divinity and sacredness of a mother's love. Mary could not satisfy her ideals of the service she would render. It is a cruel test of human endurance when there is neither training nor knowledge to guide in the struggle to reach an ideal. Love was the incentive, and patience the guide, through the period of learning.

The intimacy between Mary and the wife of the house-owner was the cause of jealousy. Mary's neighbors in the house resented it, and Mary felt the criticism. There were two social sets in this house that stood apart from social relations in the neighborhood. A locked front door and four bells put the stamp of aristocracy upon it.

Julia appeared one morning at Mary's, soon after the fateful meeting in the street. Gretchen sat by the window sewing. When she saw the slovenly mother and baby, a look of repugnance passed over her face turned to the window. The contrast between the two women struck Mary forcibly. For the first time she recognized a law of social distinctions: she realized that Gretchen and Julia could have nothing in common. She did not know why she felt ashamed of Julia, nor why she was relieved when Gretchen left soon after her new guests appeared.

As Gretchen left the room, Julia winked, and, as the door closed, said with a coarse laugh that disturbed Mary, "Same boat yer both in. It's fine. Never a minute to yerself." This expression of Julia's sentiments for that future to which Gretchen looked forward with happy impatience, and Mary with less fear and happier anticipations each day, annoyed Mary. Her powers of expression were too limited to enable her to enlighten Julia as to the different future she saw; her vocabulary had not grown with her soul. She hastily introduced the shop gossip the girls had brought the night before—change of "forelady," of girls; the news as to work and wages; whose "steadies" had changed, and where they now were permanent; who had given her "steady" the "bounce," and who was substituted in his place.

Julia's interest flagged, and she grew restless. She looked about inquisitively, and finally boldly. At last, with the daring that gave her temporary leadership in the days of the shop, she said: "I've got

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the price of a pint. If you'll look after the baby, I'll go after it. Give me a pail." When Mary realized what Julia meant, she stood up in a white heat. "There'll never be a drop of the stuff come into my house. I'm glad to see yer, Julia, but don't yer never say that in my house again." "What blasted airs!" rang out Julia's response, with a scornful laugh. "Yer'll come to it. I didn't believe I'd ever want it. But wait, wait till it's nothin' but a cryin' young one, and a man what's always half-seas over, ready, yes"—here her voice rose to a shriek—"yes, ready to cuff yer as he would a dog; who hands yer grudgin' a quarter each day, and then swears because yer haven't the supper ready yer didn't have the money to buy. Wait. It's comin'; it always does. Every man in our house does it. They carried Mrs. Mulgrove to Bellevue last night. A cut on her head, and God knows how much worse. She's been married ten years. The Children's Society took her children this morning. We're comin' to it, both of us. The men are all alike. Yer'll be glad ter forget." Julia rose, her tears falling on the dress of the baby she held loosely in her arms—tears for her own life, the life of all women. She had to judge the world as she knew it. Her experience offered contrasts in degrees, not kind.

The misery in the woman's face drowned Mary's anger at the charge made against her own future, at the charge made against Jack. She crossed the room, took the baby from its mother's arms, and laid it on the bed. Coming back, she put her hand on Julia's shoulder and forced her gently back into the chair.

"'Tain't no use, Mary," Julia went on. "I saw me own mother. Didn't she do everything she could when she was sober, and she was often sober even at the last? What good was it? Didn't me father beat her black and blue? Didn't he often spind every cint between Saturday night and Monday morning? Weren't we often put out in spite of all we could do? There's hardly a house between here and the Bowery I've not lived in. What comfort did me mother get 'cept when she didn't care what came to her? Didn't I work early and late and bring every cint home, till I saw 'twas no use? Then I kept it and bought clothes and went on larks. Don't I know how me mother cried, and vowed she'd never touch it, and the next night I'd hunt her up and drag her home, and stand over her and take the blows me father meant for her?" She lowered her voice to a whisper: "Do yer know what I think? If the thruth was known, my father would be in Sing Sing, or worse. There were marks on me mother the undertaker saw. Yer remember she died sudden. She wasn't home when I got home from work the night before she died. I went out wid Charlie, and left me father sittin' there. When I got home, me mother was on the bed. In the mornin' she was dead. Me father never looked me in the eye. I've always mistrusted. For God's sake, don't tell," Julia added in a frightened whisper. "I don't know where he is, and I don't want ter know. He drove me mother to drink, and I'm follerin' her." Julia leaned forward on the table, shaking with the sobs that told her hopelessness and misery.

"Look at yer own mother," she said, raising her head.

"Julia, me father never struck me mother, and he never drank a drop. I've seen him hold her hands to keep her from strikin' him. Julia, I don't know why she does it. I don't remember when she didn't. When I was a little thing, she'd beat me when I wouldn't go after it. 'Tisn't always the men. Some men is good. Me father is, Jack is, Jacob is. All men don't beat their wives. Julia, do yer try? We ain't either of us had no chance; we don't know how to do things. How could we learn? Our mothers didn't know how. Julia, drink don't make it better." Both were crying. "The men work hard, Julia. Their homes ought ter be right. I don't know much, but I'll help yer. Come, see if it don't make a difference."

Mary took the baby from the bed. Her determination compelled Julia to follow.

What a home that was at the top of the house! Nothing was clean or in place. Two chairs were broken. Julia followed Mary's glance. "Yes, he struck me wid one the week before the baby was born, because I asked him for a dollar to buy things. The other I struck him wid last night when he called me a name he

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knew was a lie. The marks are on him to-day."

"Oh, Julia," moaned Mary, "'tis worse than his strikin' you."

"Is it? Well, I don't think so. 'Twill teach him I'm no fool."

"Come, Julia. Put the baby down; he's asleep. We'll clean up. He'll see the difference when he comes home."

Julia, with a half-heartedness that showed her lack of faith, went to work. In a short time order and cleanliness, at least surface cleanliness, had changed the appearance of the rooms.

"Julia, yer said yer had the price of a—" Mary hesitated.

"Yes, I got fifteen cents. I got a pint this morning," she added, desperately.

"It will buy some meat and an onion. Have yer potatoes?"

"Three," sullenly answered Julia.

"Come, try once. I'll mind the baby, you get the things," coaxed Mary.

Julia hurried away, glad of the freedom from the little baby, whose presence, rather than weight, made it a burden.

When Julia's husband came home that night—still raging inwardly at the jokes the marks on his face had called out from his shopmates, yet acknowledging to himself that if there could be a justification for what Julia had done he had given it—he stood still in the open door. The smell of the cooking food, the waiting table, the woman who resembled the Julia fast becoming a memory, were to him the evidences of remorse and fear. Neither spoke. The one was silent because his creed, common to his set, was that he must not lose his resentment too quickly. "She must be taught a lesson," was his mental comment.

The other was silent because, under all her coarseness, all her ignorance, there was a warm womanly heart, that might be won to highest service, or lost and the world impoverished, if the man she had loved and might learn to love again did not accept his victory and her apology in the spirit she offered it. The crisis of her life had come, and she knew it. Doubt lasted but a moment.

"Yer mighty sorry fer the blow yer give, are yer?" was his question as he closed the door.

Julia held herself well in hand. She knew their life's battle was to be lost or won then. Looking at him steadily, "As sorry as yer are for the word yer said last night," was the unexpectedly quiet reply.

"Where's the kid?" was Charlie's response.

It was a slender wire, the first strand in the bridge that crossed the chasm in their lives, but it was a beginning.

The next morning Julia came early to see Mary. There was a shy look in her eyes, and she carried the baby closely in her arms. She said, "Charlie stayed home all the evening." Then, in tones of awe, "Mrs. Mulgrove is dead."

The spirit of helpfulness that saves life from desperation among the poor dominated Mary. The knowledge she gained, through experience and natural ability and Gretchen's skill, she passed on with enthusiasm to the less richly endowed woman. It was heart rather than head that was Julia's incentive to effort. The social atmosphere of the house in which she lived was opposed to the effort she was making to save herself and her home. Neighborly exchange and hospitality took but one form. Pitchers and pails were going and coming constantly. Every child in the house was perfectly familiar with the interiors of neighborhood saloons. Not to bear your part in the neighborly exchange was to incur the ill will of the neighbors. Disapproval was to Julia purgatory; to be popular her one desire. When the first glow of novelty had worn off her new standards; when she was left alone to attend to the house which had not yet appealed to her pride, interrupted by the demands of a fretful baby, the battle to help Julia was far more severe than the battle to win her. That victory was largely impulse. There had come from it such experiences as taught Julia that love and happiness were birthrights to be retained only by constant struggle. Mary saw the happiness of a home possible; her effort was to make this a fact. She had an ally.

The "old maid" whose barren life Mary and her home had enriched found in Julia and her home full scope for her missionary spirit. She coaxed, bullied, and scolded Julia until she had aroused all her womanly ambition; she helped to make a home, and in return received the gratitude and love of those in it.

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Julia dared to refuse neighborly hospitalities; she dared more—she refused to extend them in kind, and to scorn the charge of meanness.

Mary was to the "old maid" such a child as she might have had. A great channel of love was opened in her life, and it overflowed until it enriched the lives of all about her. Her place had changed in the shop. She heard the secrets, troubles, and worries of those who needed what she so gladly gave. Gretchen had taught her to use her hands, and they were at the service of others in her world. Her hats no longer resembled those of the youngest girls about. The "old maid" had come to her own, and her own received her. Mary and Julia were the children of her adoption—the one of her heart, the other of her head. The "girls" found in Mary's home new standards, and to Jack they gave the credit. Each resolved that the "he" of her dreams must be like Jack. Mary had been one of themselves, but now she was different. "Yes," quietly commented the woman who had acquired a new importance among them, for she seemed to have a new power. "Yes; Mary is different, but she always was different from the rest of us."

Few of Jack's old friends were invited to his home. The absence of the pail and its contents still further reduced the number who reappeared. This home was never crowded. There was no chance of Jack's becoming a political leader through the popularity of his home. In fact, its standards shut Jack out of a job with a successful railroad contractor. He had no "pull" when he found himself one Saturday night discharged. The coal and wood merchant had been in the hospital. Jack had saved and developed his route, but now he could take care of it alone. Jack was out of a job.

His wages had paid the rent and provided food, but not one penny had been added to the savings Jacob kept for that future now so near. When Jack faced the world, asking it for work, he had nothing to offer but muscle, good nature, honesty, and a passionate desire to keep a home for the woman he loved, who would so soon become the mother of his child.

Monday morning Jack went out confident that work was waiting for him. Jack's social set were helpless. The world was deaf to his call, dumb to his questionings, but his hope and courage gave it a thousand voices responding to his demand.

The Making of Man

By Priscilla Leonard

Flame of the spirit, and dust of the earth—
This is the making of man,
This is his problem of birth:
Born to all holiness, born to all crime,
Heir of both worlds, on the long slope of Time
Climbing the path of God's plan;
Dust of the earth in his error and fear,
Weakness and malice and lust;
Yet, quivering up from the dust,
Flame of the spirit, upleaping and clear,
Yearning to God, since from God is its birth—
This is man's portion, to shape as he can,
Flame of the spirit, and dust of the earth—
This is the making of man.

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The French Revolution[1]

WE do not know who Jessica Peixotto, Ph.D., may be, but we suspect that she has earned her Ph.D. by this volume. If so, the book is more of a contribution to literature than we generally expect to find in the productions by which that title is earned. For the author not merely shows a wide and intelligent reading and a careful and painstaking research; she also shows a critical if not a philosophical mind, a comprehension of principles and their application to social phenomena, a capacity to interpret facts as well as to gather them, and to group them according to their significance as well as to accumulate them. It is this capacity to understand and interpret the meaning of events which alone makes history interesting or indeed valuable. What relation has the French Revolution to us and to our thinking and our acting? If it has none, it is for us a matter of very little importance. Summaries of the Encyclopædists are not uncommon; our author traces their relation to each other, their historic development, their fundamental principles, their strange extravagances, and their inevitable conclusions, and all this she illustrates and enforces by numerous quotations. She sees, too, the relation between social and political phenomena, and shows how the latter were an inevitable product of the former. She shows very clearly how England and America acted on France, how disbelief in a Church which was ecclesiastical but not religious stimulated disbelief in a State which was splendid but not serviceable, how the great gap between classes left the lower class without moral restraint or intellectual guidance and the upper class without appreciation of the miseries of France or an understanding of any method by which they could be cured; how the salons developed one phase of revolutionary life and the clubs another, both unconsciously co-operating to bring about the same tragic result; how the café sowed the seed of revolt and newspapers and pamphlets cultivated it; how the Convention simply focused and made effective the forces thus generated. In the second part of the volume, in which she treats of the Doctrines of Modern French Socialism, she does not seem to us equally lucid; nor does she show evidence of being as well read on this branch of her subject as on the other. Proudhon, Saint-Simon, Fourier, and Louis Blanc are by no means interpreted with such clearness as Rousseau, Voltaire, and Montesquieu. Even her carefully worded conclusion does not indicate that she has thought out the principles of Socialism as thoroughly as she has those of the individualistic philosophy which underlay the Revolution. This is partly because she is a historian rather than a prophet, and a critic rather than a philosopher—a fact which is indicated by her interesting tabular comparison in the Appendix between the two theories, the French Socialistic and the French Individualistic; partly because the French Socialists have not themselves thought out their theories to their conclusions; for Socialism as a philosophy we must look rather to Germany than to France. The discovery of the individual was made by France; but she has not yet discovered society.

That this is the case Professor Sloane very clearly perceives. "The science of human progress in France," he says, "knows nothing of perfecting the individual man for the sake of a nobler public opinion and life; but as a pure mathematic its units are abstracted, *perfectible humanities*, shorn of personality, reduced to the lowest form of inclusive homogeneity, and by combination of these unrealities, forsooth, in the ideal institutions set forth by constitutions, society is to be regenerated, progress furthered, and a monstrous, inhuman, complete automaton substituted for man." This, it must be confessed, is somewhat too rhetorical to be quite accurate, but it truly indicates

[1] *The French Revolution and Modern French Socialism: A Comparative Study of the Principles of the French Revolution and the Doctrines of Modern French Socialism.* By Jessica B. Peixotto, Ph.D. T. Y. Crowell & Co., New York.

The French Revolution and Religious Reform: An Account of Ecclesiastical Legislation and its Influence on Affairs in France from 1789–1804. By William M. Sloane. Based on the Morse Lectures for 1900 before the Union Theological Seminary. Charles Scribner's Sons, New York.

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the fact that French democracy is individualistic, not socialistic. That democracy represents, in a way, liberty and equality, but in no proper sense fraternity. The cause of this fact is easily discernible. The basis of the inspiration of brotherhood is Christianity. Outside of Christianity nothing worthy to be called brotherhood has ever found a place even in human ideals, much less in human organization. But France was by the end of the eighteenth century bereft of Christianity. The Roman Church as Professor Sloane describes it, the Church which broke Cales upon the wheel, practically murdered Sirven's daughter and then accused the parents of the murder, and executed with torture Labane, a boy of nineteen, for a careless and irreverent drinking song, which at the most demanded only a moderate rebuke, cannot be called a Christian church; and this was the organization which claimed to represent Christianity in France during the latter half of the eighteenth century. Protestantism, that is, the Protestantism of Luther and William of Orange, was dead, or rather still-born. Says Professor Sloane: "The societies of the Red Crests and Black Throats, which were Protestant in their origin, met infamy with infamy, and left in their path throughout southern France a record of shocking inhumanity and abominable massacre comparable with the excesses of the Red and White Terrors in the center and north of the country." The cynical irreligion of Voltaire and the sentimental religiousness of Rousseau furnished no basis for a true ideal of brotherhood; the former, indeed, in explicit terms repudiated that idea, and the latter looked for it only in undeveloped and barbaric forms of society. Thus no foundation was laid in France for any real socialism; the spirit has been wanting; and where the spirit is wanting the organization cannot grow. We have not space here to trace the various phases of irreligion through which France has passed, as Professor Sloane depicts them; certainly the irreligion of Diderot and Robespierre was not further from the spirit of the New Testament, the authority of which they repudiated, than was that of the preceding epoch, whose religious leaders professed to find their authority in the New Testament. In the succession of historical pictures afforded by his volume on the French Revolution and Religious Reform Professor Sloane appears to us to be at his best: not without some Anglo-Saxon prejudice against French forms of life and thought; not as scrupulously judicial as Professor Morse Stephens; certainly not as intellectually sympathetic as John Morley; but he is more vital, dramatic, and interesting than he was in his life of Napoleon. He has done wisely to retain the form and phraseology of the lectures on which the book is by amplification and rewriting based, for this gives to it a certain touch of personality which adds to its attractiveness and does not detract from its historic value.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Alfred Tennyson. By Andrew Lang. Dodd, Mead & Co., New York. 5¼×7½ in. 229 pages. $1, net.

Alphonse Daudet: Selected Stories, including La Belle Nivernaise. Prepared for Class Use by T. Atkinson Jenkins. The American Book Co., New York. 5×7¼ in. 185 pages. 50c.

Baby (The): His Care and Training. By Marianna Wheeler. Illustrated. Harper & Bros., New York. 4×7 in. 189 pages. $1, net.

A practical book for mothers because of its exceptional clearness and compactness. Its concluding chapters upon contagious diseases and "emergencies" have the additional merit of covering important matters hardly touched upon in some of the larger books on nursery problems.

Ballet Dancer (The). By Matilde Serao. Harper & Bros., New York. 4¾×7½ in. 266 pages. $1.50.

The story which gives the title to this volume is from the hand of one of the most popular and widely read Italian novelists of the day. It is notable for the realism with which the background of the story is described, and the touch of sentiment and tenderness in the delineation of the ballet-dancer. Thus the story embodies, in a way, the two dominant tendencies in the fiction of the time. The

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story is a painful one, and is intended only for older readers.

Biblical and Semitic Studies: Critical and Historical Essays by the Members of the Semitic and Biblical Faculty of Yale University. Charles Scribner's Sons, New York. 5¾×9 in. 330 pages. $2.50, net.

The essays included in this volume discuss topics of widely diverse character, and possess a correspondingly varied interest, Biblical, theological, historical, and critical. The conclusions reached here in Old Testament criticism are less conservative than in the New. While the love of Isaac and Rebecca will live in literature, it lives nowhere else, for their union was in fact simply the coalescence of two tribes bearing these names. "The patriarchs of Genesis cannot, in general, be regarded as real persons." This is the view of fact that modern scholars are compelled to take. "Israel's genealogy arose to express kinship as well as to give an origin." On the other hand, the Transfiguration of Jesus is maintained as a fact in "the course of real history." The volume concludes with the story of the Mohammedan conquest of Egypt and North Africa, translated from the original Arabic of the historian Ibn 'Abd el-Hakem, who wrote in the ninth century.

Birds of Lakeside and Prairie. By Edward B. Clark. Illustrations in Color. A. M. Mumford, Chicago. 5¾×7¾ in. 150 pages. $1.

Indiana and Illinois have been the fields of Mr. Clark's observations. The interest of his text is doubled by notably fine illustrations in color of warblers—dickcissels, titmouses, woodpeckers, goldfinches, nuthatches, grosbeaks, wrens, vireos, and shrikes.

Colonial Furniture in America. By Luke Vincent Lockwood. Charles Scribner's Sons, New York. Illustrated. 8½×11½ in. 352 pages. $7.50, net.

A fine large volume with handsome, full-margined page. It has a dozen artotypes and nearly three hundred half-tone pictures of typical or famous specimens of colonial furniture. The author carries out from beginning to end the purpose of showing the development of the several colonial styles, and succeeds capitally in making it possible for the non-expert reader to recognize the styles. We shall review the book at greater length at a later date.

Die Journalisten. By Gustav Freytag. Edited by Thomas Bertrand Bronson, A.M. D. Appleton & Co., New York. 4½×6¾ in. 194 pages. 45c.

French People, (The). By Arthur Hassall, M.A. D. Appleton & Co., New York. 5×7¾ in. 400 pages. $1.50, net.

The printed title on the paper cover of this volume would indicate that a new writer, namely, "A. Hassal," had published a book on "The French People." Opening the volume, however, we are glad to find that it is by a well-known and well-liked historian, Mr. Arthur Hassall, the author of "The Balance of Power," "A Period of European History," and "Louis XIV." These works indicate that Mr. Hassall is well equipped to prepare such a condensed account of the history of the people of France as the present volume contains. MM. Duruy and Lavisse have written short histories more vividly clear-cut in outline than this and fuller of color and of a certain Gallic touch-and-go. We know of no single book in the English language on the subject, however, at once so comprehensive, compact, and up-to-date as is Mr. Hassall's. From the time of the early kings to the present day, when France is under the more enlightened rule of citizen executives, we have a series of rather swiftly moving pictures, or, better, bird's-eye views, which cannot but induce to the reading of more detailed accounts of particular periods of such works, for instance, as Taine's "Ancien Régime" or Morse-Stephens's "French Revolution." No one who really enjoys history, and especially as picturesque a history as any country can present, will be satisfied with such an excellent book as is this, save as it serves first to accentuate the main outlines of a drama now eighteen centuries old, and, second, to act as a stimulus to the study of other and longer accounts.

Goosenbury Pilgrims (The): A Child's Drama. By Ellen Rolfe Veblen. University of Chicago Press. 5½×8 in. 196 pages.

The familiar characters and incidents of the Mother Goose stories are woven into a continuous tale, somewhat elaborate for children's reading, but full of whimsicality.

Handbook on the Textual Criticism of the New Testament. By Frederic G. Kenyon. Illustrated. The Macmillan Co., New York. 5¾×9 in. 321 pages. $3.25.

This is a serviceable and valuable introduction to the study of the subject to which it relates. It discusses the various theories of textual critics somewhat more amply than the larger works of Gregory and Scrivener. These critical discussions form a desirable complement to the brief handbook of Professor Vincent on "The History of Textual Criticism," recently published. The author's conclusion upon the textual problem is substantially the same as the late Dr. Hort's, namely, that the text of the Vatican MS. (Codex B) in its corrected state is on the whole our highest authority. Open questions still remain for patient study and possible new discoveries of lost MSS. to solve.

How to Control Circumstances. By Ursula N. Gestefeld. The Gestefeld Publishing Co., Pelham, N. Y. 6×8½ in. 100 pages. $1.

The moral quality of this book is tonic and wholesome. Its practical philosophy is Christian: Believe in God, commune with him, subdue your lower nature to the higher, live in the spirit, make Jesus your ideal. "He bore our sins because his human nature was our own. He took them away because with his divinity he triumphed over them. What he did we can eventually do, if we walk in his footsteps." This is interesting as a parallel to one mentioned in the Gospel as casting out devils in the name of Jesus while not consorting with his disciples. The author's former books exhibit the Rosicrucian philosophy, and traces of it are here also. Here, however, the practical interest vastly outweighs the speculative, and it is the practical that counts for most in Christianity. But it is practically important for the author to correct her opinion

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that sin consists fundamentally in "error of thought." Not so. We think of what we choose to think of. Sin is in choosing to think of the wrong things.

Immensee. By Theodor Storm. Edited by Richard Alexander von Minckwitz and Ann Crombie Wilder, B.A. Ginn & Co., Boston. 4¾×7 in. 89 pages. 50c.

Journal of Social Science: Number XXXIX., November, 1901. Washington Papers of 1901. G. P. Putnam's Sons, New York (for American Social Science Association). 5¾×6½ in. 216 pages.

Latin Quarter (The). By Henry Murger. Translated by Ellen Marriage and John Selwyn. (French Novels of the Nineteenth Century.) Doubleday, Page & Co., New York. 402 pages. 5×7½ in. $1.50.

Left-Overs Made Palatable: How to Cook Odds and Ends of Food into Appetizing Dishes. By Isabel Gordon Curtis. Illustrated. Orange Judd Co., New York. 4¾×7¼ in. 165 pages. $1.

More Animals. By Oliver Herford. Illustrated by the Author. Charles Scribner's Sons, New York. 8×8½ in. 99 pages. $1, net.

Our National Parks. By John Muir. Illustrated. Houghton, Mifflin & Co., Boston. 5×8¼ in. 370 pages. $1.75, net.

A description of our National parks and reservations by one who not only loves their forests, their birds, and their beasts, but has the kindliest of feelings toward their reptiles as well. One of the best pages in it is the author's description of his first encounter with a rattlesnake, in which his sympathies as a historian are on the side of the snake. "I ran forward and jumped on him; but he drew back his head so quickly my heel missed, and he also missed his stroke at me. Persecuted, tormented, again and again he tried to get away, bravely striking out to protect himself; but at last my heel came squarely down, sorely wounding him, and a few more brutal stampings crushed him. I felt degraded by the killing business, farther from heaven, and I made up my mind to try to be at least as fair and charitable as the snakes themselves, and kill no more save in self-defense." The papers in this volume appeared first in the "Atlantic Monthly," and are here reproduced with several illustrations of marked beauty or interest. Among the latter is a photograph of a capacious house made out of a single hollow log in the Sequoia Park.

Quiet Talks on Power. By S. D. Gordon. F. M. Barton, Cleveland. 3½×6 in. 37 pages.

These are very simple but searching and stimulating addresses to Christians who have "the form of godliness but not the power thereof." They are Biblical in substance, popular in style, and practical in personal application.

Real Latin Quarter (The). By F. Berkeley Smith. Illustrated. Funk & Wagnalls Co., New York. 5×8 in. 205 pages. $1.20, net.

A great deal has been said about the student quarter of Paris by a great many people who have touched it very casually, and who overemphasized certain phases of it while underestimating the main currents of its life. The west bank of the Seine, between the Pantheon and the Palais de Bourbon, is an immense university, crowded with noble buildings, and containing a great group of schools of the highest standing—the Sorbonne, the Collége de France, the Beaux Arts, the École de Lois, the Medical School, the Lycée de Louis le Grand. It is a quarter which has been dedicated to education for many centuries, and which at one time was almost exclusively populated by students. There is a vast amount of hard, solid work done by this student population; there is also a vast amount of gayety and hilarity in the air, and a considerable amount of dissipation. It is upon the element of dissipation that the foreign observer usually fastens his attention. In this volume Mr. Smith writes with a true perspective, because he knows the life in every aspect, having spent many years in the atmosphere of the Quarter, and returning to it from year to year for other impressions and continued observation. The chapters which compose this book are based on real studies, made out-of-doors and recorded at each step, written in the atmosphere of the places and the life which they describe. Accordingly Mr. Smith has been able to reproduce the atmosphere of the Quarter, to impart its charm, and to suggest something like a true relation between its dissipation, its gayety, its pathos, its hard work, and its occasional tragedy. The chapters are enriched by one hundred sketches and photographs, which form no small part of the text.

Ruskin and the English Lakes. By Rev. H. D. Rawnsley. Illustrated. The Macmillan Co., New York. 5×7¾ in. 243 pages.

A very pleasantly written account of Ruskin's long association with the English Lake country, beginning when he was a boy of five and ending only with his death. The circumstances of his earlier visits are narrated, a full account is given of his later residence in the section, of his interest in home industries and arts, and in the friendships which he formed, which were so large a part of his life. The volume, like its predecessors from the same hand, is very pleasantly written and is abundantly illustrated.

Screen (The). By Paul Bourget. Illustrated. J. F. Taylor & Co., New York. 5×8 in. 152 pages. $1.25.

This story of French intrigue seems to us rather banal for a writer of M. Bourget's reputation.

Shakespeare as a Dramatic Artist, with an Account of His Reputation at Various Periods. (Shakespearean War Series.) By Thomas R. Lounsbury, L.H.D., LL.D. Charles Scribner's Sons, New York. ¾×9 in. 449 pages. $3, net.

Reserved for later notice.

Shakespeare in Tale and Verse. By Lois Grosvenor Hufford. The Macmillan Co., New York. 5½×7¾ in. 445 pages. $1.

This volume presents the plots of fifteen or sixteen of the leading Shakespearean dramas, told in story form, with generous selections from the text.

Short Talks with Young Mothers. By Charles Gilmore Kerley, M.D. Illustrated. G. P. Putnam's Sons, New York. 5×7½ in. 262 pages. $1.25, net.

Study of Religion (The). By Morris Jastrow, Jr., Ph.D. Charles Scribner's Sons, New York. (The Contemporary Science Series.) 5×7½ in. 451 pages. $1.50.

This well-wrought work, more comprehensive

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than any upon its subject that we have noticed, is destined to give a new and a needed stimulus to the scientific study of religion, at least in this country. Historical study of the facts is, as the author insists, the indispensable condition of permanent results of value. A critical survey of the rise and progress of such study—in which Tiele, Max Müller, and Réville are the present trio of acknowledged masters—and also of the competing classifications and definitions of religion, reveals three constant elements in all forms of it from the lowest to the highest, viz., a natural recognition of a Power or Powers beyond our control, the feeling of dependence thereon, and the endeavor to form relations therewith; the last named being "the real religious element." Professor Jastrow discards as inadequate the theories that religion originated in priestcraft, in animism, in ghost-worship. A universal religion he pronounces a misnomer, but here, we think, he should have recognized the distinction between the actual and the potential. And his remark that it is a difficult problem how the idea of the Infinite could arise in a finite being seems to miss observing that the idea of finiteness could not arise except from a prior consciousness of the Infinite, however unrealized and dim. Proceeding to the special aspects of his subject, Professor Jastrow makes detailed account of the factors involved in it—ethics, philosophy, mythology, psychology, history, culture. Ethics, though an integral element in religion, is not its source, but depends on it for stimulus. Psychology he regards as prone to exaggerate the subjective factor of religion, but helpful in exposing and eliminating pathological and diseased tendencies. Professor Jastrow justly insists that the student of religion needs to have experienced it in himself in order to an intelligent appreciation of it. He follows up wise counsels on the sources of the study with a soundly reasoned plea for giving it the place in the college and university curriculum which it should have, as integral in a liberal education. He notes with regret that "there is scarcely a single American college in which the study has been accorded a place." His specific proposals for this enlargement deserve attentive hearing, for it has well been said that he who knows only his own religion does not know it thoroughly. An ample and classified bibliography concludes this many-sided and valuable work.

Teachers' Commentary on the Acts of the Apostles (The). By F. N. Peloubet, D.D. Oxford University Press (American Branch), New York. 5¾×8½ in. 400 pages.

Dr. Peloubet has been long and widely known by his annual volumes of Notes on the International Sunday-School Lessons. As in his preceding volume on Matthew, so in this, he has garnered the fruits of industrious years in a form of great utility for the popular study of the two books. While Dr. Peloubet is strongly conservative in his general way, the critical problems are fairly stated in his introduction. His work is well accompanied with maps, chronological tables, and numerous illustrations. For its practical and spiritual as distinct from a merely critical interest and value, it will rank high in general esteem.

Ten Common Trees. By Susan Stokes. Illustrated. The American Book Co., New York. 5×7½ in. 108 pages. 40c.

Here is a small volume for young readers to put alongside Mrs. Dana's "Plants." The reading of such books by children must result in more definite impressions in their minds of what trees and plants really are and how they live. In the present volume the trees described are, the willow, elm, apple-tree, horse-chestnut, birch, oak, chestnut, walnut, maple, and the cone-bearers. To each description is appended a list of selections in prose or poetry suitable for recitation, and referring to the particular tree family. Finally comes a timely chapter on forests and their preservation.

Washington: The Capital City and Its Part in the History of the Nation. By Rufus Rockwell Wilson. Illustrated. J. B. Lippincott Co., Philadelphia. In 2 vols. 5×8 in. $3.50, net.

The plan of these volumes is, so far as we know, novel. The work is not chiefly descriptive but rather historical, and historical in the sense that the political growth of the country is related primarily with reference to events as they took place or were discussed in the National capital. Starting with the assumption that Washington is the brain and heart of the Nation, Mr. Wilson, after tracing its rise from an ill-kept hamlet to a political center for a people of seventy-five millions, follows its vicissitudes as a federal city, tells of the days when it was "under alien hands," and then shows one by one how great public questions were developed and how forceful personalities came on the scene. Such chapter captions as The Reign of Jackson, The Whigs' Barren Victory, The Passing of the Whigs, Lincoln in the White House, Camps and Hospitals, will give an idea of the method of division. Prominence is given to the personal side of politics and to the social life of the capital, and anecdotes abound. We have found the book essentially readable and free from partisanship.

Wild Fowlers (The). By Charles Bradford. Illustrated. G. P. Putnam's Sons, New York. 4¾×7¼ in. 175 pages. $1, net.

The author of "The Determined Angler" has now published a book containing many practical hints to the sportsman in search of wild fowl. We learn a great deal in these pages about the natural history of wild fowls and the best method of taking them. Most welcome of all is the quaint talk from some noted sporting characters who live near the Great South Bay, Long Island. The book should serve a distinct missionary purpose if, by its reading, sportsmen are induced to favor an abolishment of spring shooting after the 1st of April.

World Beautiful in Books (The). By Lilian Whiting. Little, Brown & Co., Boston. 4½×7 in. 413 pages. $1, net.

The portrait of Signor Guglielmo Marconi which appeared in the January Magazine Number of The Outlook was from a copyrighted photograph by Rockwood, New York. Credit was inadvertently omitted.

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Governor Odell on the Excise Question

[The following passage is taken from Governor Odell's message, and contains his views on the questions both of Sunday opening and local option for cities in the State of New York. We have commented on it in our editorial columns.—THE EDITORS.]

HOME RULE FOR CITIES

Home rule for cities formed one of the most important problems considered by the last Constitutional Convention, and a greater measure of responsibility was imposed upon municipal executives than ever before in the history of the State. They were given powers coincident with those possessed by the Governor in approving or disapproving measures passed by the Legislature which affected their particular municipalities. The responsibility, therefore, which was sought to be placed upon the Mayors of the cities should, so far as practicable, be carried out by future legislative enactments. Home rule, however, should not be the shibboleth for the enactment of laws not in harmony with general State legislation. If by home rule is meant the greatest possible responsibility as to the administration of local affairs, the determination of questions which affect only a particular locality, and the building up of local government suitable for the people, then we have not transgressed the meaning and spirit of the Constitution. If, however, it is sought to enact laws which are repugnant, distasteful, and injurious to other portions of the State, then we have exceeded the powers that were sought to be given to localities, and home rule would become a mere excuse for the violation, by legal forms, of laws desired by the remainder of the State.

During the last municipal campaign in our greater city there arose a discussion with reference to local option. Local option as it relates to the liquor traffic is understood as meaning that in all communities other than cities the inhabitants thereof shall have the right to determine whether liquor shall be sold in such communities six days of the week, and upon the determination of that question the Excise Department predicates its administration. This right was given because, before the enactment of the present excise law, it was within the power of the voters or of the appointing authorities in the municipalities and villages to absolutely prohibit the sale of liquor by electing or appointing a board opposed to the granting of such licenses.

While it is true that the Legislature thus delegated its powers, it never surrendered its right to enact police regulations governing the control and sale of liquor, and the latter feature has almost the force of Constitutional enactment. Such authority as had before been given to localities was intended to be preserved by the present law. It is a well-known fact that in the original draft the same rights as to local option were sought to be given the municipalities, and that they do not possess them is due to the opposition of their own representatives. There can be no objection to submitting this same question to the voters of the cities if it is so desired, as it would be treating all parts of the State alike. But if by local option is meant the right to determine whether the doors of the saloons may legally remain open on Sundays, then a different proposition is presented and a departure is proposed from the fixed rules which have governed the administration of our excise laws, and it then becomes a question which concerns not only a particular city but every section of our State. Each locality owes to all others a due regard for their rights and convictions and their moral and physical comfort. No such departure should, therefore, be sanctioned nor power delegated to localities touching, as this would, upon the fundamental principles which have had their growth from the foundation of our country, unless clearly desired by a majority of the people of the State. Before submitting a referendum to the cities, the whole question should be passed upon by the people at large in the same manner as were the provisions which gave the Mayors the right of veto and other features of home rule now guaranteed them by the Constitution enacted in 1894.

It would seem that the laws which we have would prevent the alleged abuse of the privileges accorded to the hotels, with resultant immorality, if such laws were rigidly enforced by a police honestly and efficiently administered. If, however, such laws are not broad enough in their scope to reach the particular evils complained of, it should be your duty by amendment to strengthen and to make more certain their proper enforcement. I am convinced that this attempt to inject into the policy of our State a question so at variance with the moral convictions of a vast majority of the people is unwise and uncalled for. Such a departure could not but be harmful to the State at large, because it would be extending to a particular line of business rights which are withheld from others. If open saloons should be authorized in cosmopolitan cities, demands would soon follow for licenses from other branches of business, and might reach an extent that would arouse the consciences of every man and every woman in our Commonwealth who believe not only in a day of rest, but in rendering to God, who has blessed us as a nation, the homage that is due him.

Blackmail can never be stopped so long as men are corrupt, but it can be lessened and almost entirely done away with if those charged with the administration of our laws follow out the principles which they are sworn to uphold. A failure in this direction renders them liable to the severest punishment, as their enforcement

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of the law would make possible the quiet enjoyment by all of our people of the day set apart both by secular and moral law as a day of rest and worship.

I feel therefore that no legislation should be enacted except there is more of a general demand than is apparent at present, and that under no circumstances should a referendum be permitted to municipalties until sanctioned by the entire electorate of the State.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

The Superintendent of a Sunday-school which is recognized as the largest and most successful school in this city has issued an edict that each teacher shall pledge himself or herself to absolutely abstain from any or all of what he evidently considers vices, viz., theater-going, card-playing, dancing, and use of intoxicating drinks. If they are not willing to agree literally to all of this, he requests their resignations. Out of thirty-five teachers thirty-one state that they indulge in one or more of these practices to some extent, and that they do not feel that they are doing wrong. Many of them have been earnest workers in church and Sunday-school for more than fifteen years. It is not charged that these teachers are not competent or that their standing in the community is not above reproach. What, in your opinion, should be the attitude of these teachers toward the demand made upon them? Are they not entitled to their views, and is the Superintendent doing what is best for the school in bringing the matter up openly before the children, and thus calling their attention to the differences which exist? Is the Superintendent justified in forcing thirty-one out of thirty-five teachers to comply with his views, or would moral suasion and argument be as far as he should go? It is not claimed that the teachers are absorbed in these amusements, as the many conversions of their pupils and the success of the school in all lines disproves. I believe that your suggestions on these questions would be helpful both here and elsewhere.

A. J. W.

What action the teachers should pursue is partly dependent upon the organization of the school. If the Superintendent is elected by the teachers, he has no right to demand the resignation of a majority of those who have elected him to his office. If he has organized and created the school himself, and is its autocrat, they should resign whether his demand is reasonable or not. If he is elected by the church officers, the teachers may in their discretion appeal to the church officers. Whether it would be better to do this or not would depend largely upon the question whether their resignation in a body would produce a greater disturbance in the church than their appeal to the church to reverse the Superintendent's decision. As to the action of the Superintendent, we must decline to express our judgment on a dispute the terms of which are presented to us by only one party to the dispute. In general, however, it may be said that the case must be very extraordinary which makes it expedient for a Superintendent to demand the resignation of practically all the teachers in the Sunday-school.

The idea has recently been expressed by prominent thinkers that Christianity in its essence stands for negative virtues. They cite the Lord's Prayer as an example. At best, they hold Christianity expresses its positive side in the *movement from evil* which the act of resisting evil implies. Would it be too much to ask you to discuss this question? My friends and myself have locked horns on this, and any light you may shed will be thoroughly appreciated.

J. S. S.

The essence of Christianity certainly appears in the life of Christ, and in this the positive virtues are conspicuous. He expressly made himself the standard for his disciples' imitation. His great commandment was to love God and man. Love is nothing if not positive and active. He summed up human duty in the Golden Rule, which does not permit waiting for others to do good to us, but enjoins on us to be beforehand with them in doing them the good we would have them do to us. The New Testament abounds in inculcation of positive virtues and activity in well doing. The opening petitions of the Lord's Prayer itself, so far as uttered in sincerity, implicitly pledge the petitioner to exert himself in co-operation with God to get God's will done on earth.

1. What is the best brief historical review of the philosophies of all peoples, especially the nations of Europe and Asia? 2. What is a good, very brief, compact history of philosophy, as usually given?

F. C. D.

For a review of philosophical systems one must go to a history of philosophy, or be content with the sketch given in an encyclopedia, such as Professor Seth's in the "Britannica," or Dr. Harris's in Johnson's. The briefest history of philosophy is in Hunter's primer by that title (The American Book Company, 35 cents). A much more adequate work is Rogers's "Student's History of Philosophy" (The Macmillan Company, $2). For a brief account of the philosophy of Oriental peoples, which is rather a philosophy of religion, see the encyclopædias under such titles as Brahminism and Buddhism. Max Müller's "Six Systems of Indian Philosophy" (Longmans, Green & Co., $5) is more than you ask for.

Will you kindly tell me the name of the book you speak of at the beginning of your article entitled "The Homeless"?

L.

"Home Thoughts by C" (A. S. Barnes & Co., New York, $1.50).

Do butterflies have feathers? See the poem by Priscilla Leonard called "Fulfillment," in The Outlook for December 7.

D. F.

In response to this query the author of the poem says:

Why "break a butterfly upon a wheel"? Its "painted wing" has been fluttering through poetry for centuries, and yet butterflies never paint. If my critic will but put his next butterfly under a magnifying-glass, he will see that to speak of "the feather in its airy wing" is quite permissible. My cyclopædia—an old one, it is true—says that butterflies have "wings covered on either side by imbricated scales or *feathers*." The Century Dictionary goes further, asserting, first, that "feathers are extremely modified *scales*," and going on to define "feather" as "something in the form of a feather, or resembling nearly or remotely the standard of a feather." It also gives a cut of the plume-moth or "feather-wing" without any reprobation of the term. Scudder, an authority on butterflies, speaks of "ruffling the plumage" of the wing. Bernard-Deschamps speaks of the "plumules" of the wing. Wood mentions more than once the "deeply feathered antennæ" of various moths. I am quite willing to own that, in the strict sense of the word, the butterfly is not a feathered creature. "Scale" is the more scientific term. But, as a matter of poetic expression, the "scaly wing" of a butterfly would not convey the sense of its downy, fluttering, airy beauty as well as the "feather-wing" of the dictionary; and since the scales of the butterfly are highly modified, and since feathers are, scientifically, only "extremely modified scales," who shall draw the line when things are so truly mixed? As long as dogs are allowed to have "feathers" on their tails, and nobody objects, I refuse to discriminate unjustly against the butterfly.

P. L.

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